The ARYAN PATH

Vol. VII. JULY 1936 No. 7.

CONTENTS

	Page
Munitions of Peace	297
Tolstoy and The League of Nations—*By Aylmer Maude*	299
The Gandhi Brotherhood—*By Bharatan Kumarappa*	302
Hypnagogic Hallucinations—*By E. C. Large*	305
Synthesis in Indic Culture—*By S. V. Venkateswara*	309
The World is One—	
I.—Science and Social Destiny—*By Waldemar Kaempffert* ...	316
II.—Science and Universal Peace—*By J. L. Faure*	320
Integrating Influences in India—*By Radhakumud Mookerji*	325
New Books and Old —	
Non-Violence in Political Life—*By Geoffrey West*	331
Reviews—*By H. S. Redgrove; H. Ross Williamson; Bharatan Kumarappa; C. A. F. Rhys Davids; K. A. A.; E. H. and Hugh I'A. Fausset.*	335
Ends & Sayings	344

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THE ARYAN PATH

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THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for June 1936

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AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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MUNITIONS OF PEACE

It is a strange paradox that while men strain every nerve to become efficient in the art of warfare, nothing comparable in the way of organized attempt is made by those who desire peace. It is not that there are not societies by the dozen and speakers by the hundred; there are also notable figures in all countries who have given themselves wholeheartedly to the cause of peace. But what have they been able to effect? Consider, on the other hand, how science has been enlisted in the cause of war, and has produced super-battleships, submarines, aircraft, devilish bombs and poison gases. Medical science has brought all its knowledge to the healing of the wounded, rendering them in many cases fit to return to the fray. What is being done about the munitions of peace?

Mr. Aylmer Maude, the well-known disciple of Tolstoy, who by his translations of that great Pacifist's books has enabled thousands to become acquainted with his views, writes on "Tolstoy and The League of Nations." What would Tolstoy do, were he at the League of Nations? It is inconceivable to Mr. Maude that any nation would allow Tolstoy to represent it at the League. It seems that in Russia, Germany and Italy, certain of Tolstoy's works on Peace are prohibited. Tolstoy believed that man should subordinate "the physical side of his nature to the spiritual." To do so was simply "a reasonable religious perception of life's meaning and purpose."

And so with Gandhiji. Dr. Bharatan Kumarappa, who works in a spirit of sacrifice at Gandhiji's Ashram in Wardha writes of "The Gandhi Brotherhood" and tells us of its aims and purposes; it is here that we find a ray of hope for this war-menaced world. Pandit Jawaharlal Nehru, in *Time and Tide* of March 14th, pays tribute to Gandhiji for his practical solution of the

peace problem, because "it did combine the Sermon on the Mount with effective action." But, he adds--

> In considering his [Gandhiji's] methods one should not be diverted by a discussion of his views on science, modern industry, or asceticism or birth-control. The technique and the method of approach stand quite apart from those particular views, though they might sometimes be coloured by them.

To us, it seems impossible to divorce the two; some may not *like* Gandhiji's views on these particular topics, but they spring from his conception and discipline of life.

Tolstoy's views were never put into practice save sporadically, and in individual cases. To bring his ideals down to practical and more general application is the task of the peace party, if it is to be efficient. In *Time and Tide* of March 21st, a correspondent, Mr. H. F. Ware, recognizes this in a way, and tells of a group of non-violent resisters which is being formed in Edinburgh; he thinks it possible for many other groups to be formed on the same lines.

The formation of the Edinburgh group has been inspired by Mr. Richard Gregg's notable book, *The Power of Non-Violence.* This is reviewed by Mr. Geoffrey West in his article "Non-Violence in Political Life" in this issue. As Mr. West points out, its great value is that it seeks to show the "method of application and probable practical working" of non-violent resistance. "It is in effect neither more nor less than a text-book of the theory and working of practical pacificism," which does not imply resignation but active non-violent resistance. Mr. Gregg uses the term "moral jiu-jitsu," and stresses the ethical training necessary for it. The ideal is now being brought down to the plane of action, and that it is a practical possibility is also being widely recognized. Mr. Ware wrote: "*The immediate problem is the training of men and women as effective non-violent resisters.*" Here we get to the root of the matter. The regular army has a definite and precise training, drill and rigid discipline; it is composed of trained soldiers. Untrained men, however brave, are of little use on the battle-field. We equally want trained men for peace—and the training must be just as rigid as that given to the soldiers in order to secure efficiency.

But in the case of peace the discipline is an inner discipline, the strength has to be an inner strength, and the munitions of peace are those manufactured by self-restraint. Also, the discipline has to be willingly undergone and cannot be enforced from outside. A soldier in the regular army may think what he likes, provided he acts as he is told. A soldier of peace must be one-pointed, must have control of his thoughts—in short must be self-governed.

Without some definite training of this kind peace groups will be ineffective and war will win out every time. A small beginning has been made—and on the right lines—in the Gandhi Seva Sangha. Its members have learnt that it is not possible to serve God *and* mammon. To forego asceticism, to be in-

different on the subject of birth-control, to "enjoy" the fruits of modern science and industry, would be to strip themselves of their discipline and their drill.

Opinions may differ as to the system of drill to be adopted, but whatever technical difference there may be, there can be no question that the *moral* aspect of the drill is all important. We may differ about the form asceticism should take but we cannot differ about the end to be reached—*Vairagya*, indifference to pleasure and to pain, illusion conquered, truth alone perceived. The spiritual man can take no exception to Gandhiji's detestation of birth-control by artificial means; nor can he disregard the evils that industrialism has brought in its train, or the many ways in which science hasbeen misapplied.

It is only by following practically a high moral *régime* that those who long for peace can hope to gain their ends. Some of Tolstoy's counsels of perfection may bear fruit in Gandhiji's army; they have borne fruit abundantly in Gandhiji himself. It may be that other groups will form themselves on the lines of the Seva Sangha, as some have done in the past, though perhaps not openly. Only thus can the great weapon of peace —harmlessness *in actu*—be forged.

TOLSTOY AND THE LEAGUE OF NATIONS

I am asked what Tolstoy would do were he at the League of Nations. But it seems to me inconceivable that any nation would allow him to represent it at the League! It appears that in Russia, Germany, Italy and elsewhere even the publication of his books, *The Kingdom of God is Within You*, *Christianity and Patriotism* and *Peace Essays*, is prohibited. Nor is that strange. Tolstoy believed that man should be guided by a reasonable religious perception of life's meaning and purpose, which to him involved subordinating the physical side of his nature to the spiritual. Having realised that he should aid and not injure his fellows, a man of that religious perception would choose to be killed rather than to kill, just as some early Christians chose martyrdom rather than serve in the Roman army.

The League of Nations is composed of the governments of various nations, each of which regards the systematic preparation of large numbers of its subjects for the slaughter of other men as honourable and right. Those of their subjects who think it wrong to kill when told to do so by their government, have therefore to decide whether to obey God rather than men. Their bodies may be killed in either case, but are they to sacrifice their souls also?

Tolstoy has described how the appalling state of things now prevalent in the world has come about, and how *the progress of science has brought us within sight of the wholesale slaughter of entire populations by*

the use of its most up-to-date achievements in the realms of aeronautics, chemistry and physics,—the manufacture of poison gases, bacterial bombs, high explosives, and other inventions.

And when dying thus, the inhabitants of our great cities will not have even the comfort of feeling that they have acted in accord with their highest religious perceptions. They will only be able to console themselves with the reflection of the Latin poet that "it is sweet and honourable to die for one's country."

Tolstoy tells us that the rulers who arrange this wholesale slaughter rely first of all on the obsolescent superstition of patriotism to make the people under their sway feel that they, their race, their breed, their clan or nation, is the best in the world and therefore entitled to dominate others; that if they are slaughtered or dominated by others it is a disaster, but if others are slaughtered or dominated by them it is the progress of civilisation; that evidence of civilisation is furnished by proficiency in the art of killing, and moral greatness is proved by readiness to apply that proficiency.

Having sufficiently imbued their people with this pernicious superstition of patriotism, the next step is to persuade them that to make their patriotism prevail over that of other nations it is necessary to have a dictator, a *Führer*, or a ruler who will not hesitate to employ the armed forces of the realm to the utmost. To do this effectively it is necessary to suppress or control the expression of religious, humanitarian, cosmopolitan, or pacific opinions. And so censorship, a control of the printing-press, of religious liberty and of personal freedom, becomes the recognised order of society until the nation is hypnotized into conformity with its ruler's wishes. Mass-hypnotism which renders it very difficult for any independence of thought, feeling, or belief, to exist, is a phenomenon which in our day assumes more and more terrible dimensions, aided as it is by the press, by broadcasting, by the cinema, and by all kinds of commercialized and state-controlled art.

Having enslaved men's minds by such methods the dictators next enslave their bodies—which is done most effectively by universal conscription. The whole adult male population (in some countries a commencement has been made with the women also) is trained in the best ways of killing its fellow men. The resources of science are placed at their disposal for the purpose, and they are periodically ordered to slay and be slain by the million. It is a form of slavery as horrible and as degrading as any that existed in the ancient world, and it has come about because nations try to live without the guidance of religious perception.

How could the League of Nations tolerate views such as these, or even allow them to be expressed? They are all so contrary to the spirit of diplomacy, the calculation of chances and weighing of profit and loss that dominate the combination of force-employing nations that compose the League! It is indeed rather remark-

able that any nation employing force should allow such views to be published—just as it is remarkable that the Sermon on the Mount should be allowed in any country that maintains an army. One may not agree with the Soviet dictum that "Religion is the opium of the people," but since religion—even in the debased and degraded forms presented by the established Churches—includes some admixture of the teaching of Christ, the Soviet rulers with their whole-hearted reliance on the use of violence are quite logical in prohibiting the importation of copies of the Gospels, or the circulation of Tolstoy's anti-war pronouncements.

More than a century and a half ago Edmund Burke, speaking on "peace sought in the spirit of peace," said:—

> Refined policy has ever been the parent of confusion and ever will be as long as the world endures. Plain good intention, which is as easily discovered at the first view as fraud is surely detected at last, is no mean force in the government of mankind; genuine simplicity of heart is a healing principle.

Tolstoy's contention has the advantage of going to the root of the matter unshackled by the expediencies and the calculations of any particular movement or party. Mere extracts cannot do justice to his case, but the following passages give at least an indication of his message.

He says that the governments which believe in war and rely on war "have millions of money and millions of obedient soldiers; we have only one thing, but that is the most powerful thing in the world—Truth."

Our victory is certain, but on one condition only—that when uttering the truth we utter it all, without compromise, concession, or modification. The truth is so simple, so clear, so evident, and so incumbent not only on Christians but on all reasonable men, that it is only necessary to speak it out completely in its full significance for it to be irresistible.

The truth in its full meaning lies in what was said thousands of years ago (in the law accepted among us as the Law of God) in four words: *Thou Shalt Not Kill.* The truth is that man may not and should not in any circumstances or under any pretext kill his fellow-man. . . . Before us are millions of armed men, ever more and more efficiently armed and trained for more and more rapid slaughter. We know that these millions of people have no wish to kill their fellows and for the most part do not even know why they are forced to do that repulsive work, and that they are weary of their position of subjection and compulsion; we know that the murders committed from time to time by these men are committed by order of the governments; and we know that the existence of the governments depends on the armies. Can we, then, who desire the abolition of war, find nothing more conducive to our aim than to propose to the governments which exist only by the aid of armies and consequently by war, measures which would destroy war? Are we to propose to the governments that they should destroy themselves?

War, Tolstoy believed, will cease when men realise that they have souls as well as bodies, and that their souls are the more important of the two. If the contrary view prevails, then mankind—aided by science and materialistic philosophy—will hasten forward to hideous and terrible destruction such as befell the cities of Sodom and Gomorrah.

AYLMER MAUDE

THE GANDHI BROTHERHOOD

Few are aware that there is a small band of men and women pledged to the pursuit of the ideals taught by Gandhiji through the service of the people. They are like the first few disciples of Jesus and on them lies the responsibility of propagating the principles of their master.

The Gandhi Seva Sangha is a brotherhood of monks—a new type of monks. It started in a very unostentatious way early in 1923, chiefly with a political objective. Its proposed aim in its inception was to serve the country through non-violent non-co-operation. It originated in the mind of Seth Jamnalal Bajaj when Gandhiji was in prison. There were several lawyers and others who were willing to give up their all in accordance with Gandhiji's call to work for the nation, if provision could be made for their livelihood in a modest manner. In response Seth Jamnalal Bajaj set apart a handsome amount to make it possible for these men to devote themselves to national work, free from financial anxieties. They were carefully selected from several parts of the country, where they carried on their work in an effective manner. They were generally men who were capable of earning an adequate income but in the Sangha they received just a small maintenance. According to the present scale the maximum for a single person is Rs. 25 (£ 2 or $ 10) a month and for a family Rs. 75, but the average actually drawn falls below Rs. 20 and Rs. 40.

The Sangha was at first only a body of such workers. In 1924, when the non-co-operation movement was brought to an end by Gandhiji, the object of the Association which till then had been non-violent non-co-operation was changed and it was decided to follow the constructive programme of the Congress, *viz.*, propagation of hand-spinning, and anti-untouchability and bringing about national unity. The years 1924–1926 were regarded as an experimental period in the life of the Sangha, after which its future work was to be determined. At the end of the period, it was decided to continue work in connection with hand-spinning, anti-untouchability, and national unity. The Sangha was accordingly constituted with a Secretary and an office in 1926. It became a registered body in 1927.

The Sangha met as a group for the first time in 1934 to consider its aims and policies. Till then there were about forty men working under the Sangha throughout the country. But at this conference, the constitution of the Sangha was changed to include in its membership any who might desire to follow, in the service of the people, the ideals taught by Gandhiji, irrespective of their being employed by the Sangha. Indeed, the policy adopted was that thereafter no member was to receive financial aid from the Sangha except those who had already been enrolled on that basis.

Membership thus being thrown open rose, till now it is about a hundred. Besides Members there are Associates who though engaged in other activities devote part of their time to the work of the Sangha. In addition, there are Patrons who, sympathising with the ideals of the Sangha, assist it with money. The Sangha has thus developed into a brotherhood of persons who, whatever their occupation, own allegiance to common ideals and seek to pursue them. They meet once a year to exchange ideas, discuss problems and to pledge themselves afresh to their ideals.

What are these ideals? According to Gandhiji they are summed up in the search after Truth through the ever progressive practice, in thought, word and deed, of the following and allied means of realising it:—

(1) Non-violence, which includes love not only of fellow human beings but of all living things, and seeks to free man from all forms of exploitation and oppression.

(2) Purity, which means control of sex not only in act but in thought, and the use of sex desire only for bringing about progeny.

(3) Poverty, which contents itself with the minimum necessary in the way of food, clothing and shelter, which shuns what is over and above this as theft, and which identifies itself with the poor and the downtrodden.

(4) Courage, which pursues Truth regardless of consequences to oneself.

(5) Control of palate, which means the avoidance of all forms of self-indulgence in the matter of food and drink, and all artificial stimulants such as opium, alcohol and tobacco.

(6) Bread-labour, which lays on all the duty to engage in some form of manual labour.

(7) Neighbourliness which recognises one's duty to one's immediate neighbours as more binding than one's duty to those far away, under which falls the duty to patronise goods produced in one's own neighbourhood in preference to goods imported from a distance.

(8) Fraternity, which means removal of all inequality between rich and poor, "touchable" and "untouchable," Hindu and non-Hindu, "high" and "low."

(9) Resistance to all forms of evil.

The list is long and formidable, and entails severe discipline on those who subscribe to it. The fact that there are now only about a hundred persons on the register of the Sangha does not mean of course that these are the only people who are pledged to practise Gandhiji's moral teachings. The members will no doubt increase. During the year and a half of the new constitution the membership of the Sangha has doubled. There are several others who are pledged to Gandhiji's ideals but have not yet enrolled in the Sangha for the simple reason that the brotherhood has never troubled itself about publicity, although it is not a secret organisation, for it is a registered body. It has worked silently and almost unknown for the past twelve years, leaving its work to speak for it.

One characteristic which distinguishes this group from purely religious orders is that its main emphasis is thrown on service of the people. There is place in it for prayer, calling on the name of God, fasts and the like. But it regards such purely religious activities without actual service of the masses as insufficient. Gandhiji's teachings insist that the search after Truth and the practice of the vows must be pursued through service, and not merely through religious form and ceremony, and much less through a monastic or a retired life. Accordingly members of this brotherhood are found in villages and elsewhere, wherever the need is greatest, doing the work that requires to be done.

The work of those who belong to the Sangha has been diverse in accordance with the diversity of their gifts. They have engaged in the political fight for freedom, in the revival of hand-spinning, in village uplift work, which includes revival of village industries, improvement of the physical and moral condition of the villagers, rural education, sanitation, medical relief, propagation of Hindi as the national language, national education, removal of the evils of drink and other intoxicants, service of the depressed, removal of untouchability, cattle-improvement, promotion of inter-religious and inter-communal unity, relief work of all kinds, and women's education and uplift. They aim at identifying themselves with the oppressed and the captive and seek wherever possible to bring life, light and liberty to those to whom these are denied. Their record of achievement is already noteworthy, but what a group such as this can do not only for our country but for the world at large cannot be easily estimated.

The world is torn with strife, with greed and lust for power, with oppression and exploitation of weaker peoples, with misunderstanding and hatred between classes and nations. In such a world a group of people such as these who are pledged to peace and non-violence, to renunciation of wealth and power, to uplift of the suppressed and the exploited, to bringing about harmony and good-will among all mankind—and other groups and individuals like them—provide the only ray of hope for the future.

BHARATAN KUMARAPPA

HYPNAGOGIC HALLUCINATIONS

[**Mr. E. C. Large** is by profession a chemical engineer and he is occupied in the development of new technical processes in Industry. But side by side with his activities in this direction, he has found time to develop a taste for writing which showed itself in his earliest years. His psychological studies, like the present one, are based on his own experiences.—EDS.]

Between the time of extinguishing the light and the time of passing into sleep we are not in total darkness. Although there may be no crack of light in the room and the eyelids are tightly closed, sensations of light persist. By a certain "knack" or accident of attention these sensations can be distinguished as a succession of appearances of by no means feeble illumination.

There are, first of all, the *after-images*, residual effects following the stimulation of the retina by light, which change in character as the excitation subsides. With my own eyes—and in what follows it is necessary to speak directly of personal experiences—I have repeatedly observed, for example, that after looking at the bright yellow filament of an electric lamp I perceive first a *positive* after-image, which is yellow and diffused, and which slowly contracts to a very small yellow image of the wire. Suddenly this changes to red, a *negative* after-image, which resembles a tiny, dull red, gridiron. This image in turn slowly fades and merges into the spangled, irregular grey illumination which I can always perceive when my eyes are closed, in darkness.

If I then press upon my eyes, either with my fingers or by contracting the surrounding muscles, I induce other sensations of light: blue and greenish glows, which may be subdued, like the colours which appear in a film of heavy oil, or may quicken into soft flashes or rapidly changing areas. These are the *phosphenes*, frequently described in works on the physiological aspects of vision. They superimpose themselves over the grey meshes of my darkened field of vision, and change like the after-images, from positive to negative forms, usually from leaf-green to slate-blue and from slate-blue to leaf-green over the same areas.

In so far as these after-images, grey entoptic glimmerings and phosphenes are sensations of light occurring when no light in fact enters the eye, they may be regarded as optical illusions; but the imagination may be stirred, or may play, upon these faint sensations of light, giving rise to the next, and more interesting phenomena: hallucinations of form and colour in which appear likenesses of unconsciously remembered things. These latter appearances were first named: *hallucinations hypnagogiques*, hallucinations on the threshold of sleep, by Alfred Maury in 1848. This is how Harvey de Saint Denis, 1871, describes such an appearance:—

A green hummock arose in the field before my inner eyes. I saw, more and more clearly, its masses of leaves. It

burst and boiled over like a volcano, increasing and spreading with moving zones of lava. Red flowers issued from the crater in their turn and spread in an enormous bouquet. The movement stopped; the scene hung for a moment very clear, and then everything vanished.

But hypnagogic visions are not always so considerable as S. Denis's volcano. Often they are no more than patterns and simple likenesses of detached objects, occupying only a small portion of the field. I have seen the most complex images in the hypnagogic state, from gorgeous flights of tropical birds, to scenes in a laboratory, and an unforgettable spectacle of a child standing in a fire, and being slowly consumed in lambent flames; but of my own observations the following is more typical. I lay quiescent, with my eyes closed, listening to the distant sound of traffic. I saw nothing for a long time—save the grey entoptic glimmering, so familiar it appeared as nothing—when suddenly to the left of the field a tuft of quills, of a pearly white colour, emerged for a moment only. It was succeeded by a piece of jade, shaped to stand on a mantelpiece, and after that a plantation of self-luminous cabbages, each about as large and as tight as a football, arranged one at each corner of a rectangle, and one at the intersection of the diagonals—a quincunx of cabbages! And each image so clear it would seem the easiest thing in the world to draw or paint it on paper.

Dr. Eugène Leroy, in a recent little book, uniquely devoted to the description and interpretation of these phenomena (*Les Visions du Demi-sommeil*, Librairie Félix Alcan, Paris 1926) has collected a great many descriptions and even pictorial representations of the appearances from a number of trustworthy observers. They range from simple geometrical forms, and star-like constellations, to scenes of considerable elaboration, but the vividness and clarity of the description is always such as to indicate a like vividness and clarity in the appearances themselves: as though, before projection in the hypnagogic field, they had passed through a psychical process of clarification leaving only significant essentials.

Any scene or object constantly present and viewed incidentally during the day tends to reappear amongst the hypnagogic visions. Thus an angler may see the likeness of moving weeds or ripples on the surface of water, and the appearances may often be traced back to their original stimuli in waking consciousness. But the eye appears to exercise a selection of its own amongst the stimuli which shall affect it. I have had the curiosity to stare fifty times a day at a certain plaster figure, in the hope of inducing the appearance of some likeness of it in the hypnagogic state, but without the least success: whilst the act of sawing a small branch from a pine tree, of which I took no particular notice, and which occupied me for at the most ten minutes, served to fix the appearance of pine needles so firmly in my sensory organism that I saw them hypnagogically every evening for a week afterwards.

This is not the only instance in which green objects, particularly

growing parts of plants, have shown a propensity to reappear on my hypnagogic scene, and as these appearances have not coincided with any special interest on my part in either horticulture or botany, I have speculated on the reason for it. The phosphenes produced in my eyes are, as I have said, usually slate-blue or leaf-green in colour, and this latter hue, occurring in a particular area of vision, is very frequently succeeded by the appearance of a bud or other vegetative form. It is significant that green light is predominant in the solar spectrum; and that this light is rejected from all the green vegetation of the earth; but it would be foolhardy to suggest that this tendency of green light to promote hypnagogic appearances has any universality.

I have tried to bring about the reappearance of an object, other than green in colour, not by staring at it during the day, and thus perhaps defeating perception by an alien process of concentration, but by working upon the object with active interest. I chose a piece of hard, white wood and, walking about the fields for many hours, carved it, with a penknife, into the nearest approximation to a sphere that I could manage. The little ball was vivid in the sunlight, but it was not reproduced amongst that evening's succession of visions : patterns of leaves appeared and a tortoise that I had forgotten having seen, but nothing of the ball.

Alfred Maury, approaching the study of dreams through that of hypnagogic hallucinations (*Le Sommeil et les Rêves*, 1861) laid the foundation for the rational appreciation of the dream—in terms of objective science—as a phase of human experience. This way of appreciation (followed in recent times by Yves Delage—*Le Rêve*, 1919) is essentially synthetic, contemplative and formative, and is in direct opposition to the subjective and ideology-ridden methods of Freud. It is of interest to revert to the relationship, perceived by Maury, between the hypnagogic hallucination and the dream. In the hypnagogic state we are observers, we lie relaxed, and so long as we maintain the necessary uninquisitive mental attitude, and observe without looking too hard, the self-evolving imagery goes on, like a spectacle in a theatre. We are so far awake that we may even describe it, in carefully choosen words, to another person in the room. With the oncoming of sleep the succession of images continues, but our awareness passes to a further remove of self-identification and quiescence, the observational plane vanishes, and we leap down on a stage, where unfatigued resources of memory provide not spectacle but adventure.

It is sometimes possible to trace the components of a remembered scrap of dream back through hypnagogic appearances to events in waking consciousness. Thus : I once dreamed that I was cast into prison and tortured in an Iron Maiden. My mode of escape and my complacent explanation of it belonged entirely to the province of the dream : the spikes entered my body but could not harm me because

I was *spiritual.* But the Iron Maiden was in imagic succession with a pair of boots, that I had observed in the hypnagogic state: boots that had long upstanding nails and were hinged down one side like shell fish. And these in turn were clearly related to a solid pair of boots, into whose soles I had actually driven climbing nails the day previously.

Hypnagogic hallucinations tend to be more numerous and perhaps more vivid than usual when one is in a feverish or nervously excited state, when the neural mechanism of vision is disturbed; it is recorded that it is in such circumstances that the appearances have first forced themselves upon the attention of persons not previously given to observing them. When, for example, during an attack of influenza, scene after forgotten scene in the countryside drifts within the closed eyes as though projected by green light from a cinema photographic film. But the undisturbed, soft, and often beautiful succession of these images, which occurs in normal health at the threshold of sleep, is as natural as the song of birds or the drifting of clouds across the sky.

There has been much controversy whether these hypnagogic appearances should properly be considered hallucinations or illusions. Within the terms of reference of physical science it is ultimately an exceedingly fine issue, and the keen instrument of French prose has been used to divide the single hair of distinction lengthwise into a multiplicity of parts. The favoured explanation appears to be that the mere shapes and movements of entoptic light, the "illusion" of light due to electrical or pressure excitation of the retina, suggest patterns of things to the half-conscious mind, and that these imaginings are then projected back as an optical hallucination. Alfred Maury's pronouncement is that the visions have as substratum an illusion and it is only when the mental disturbance is complete that the hallucination appears, apparently spontaneously.

Whatever the scientific definition, the visions remain, a universal, but infrequently considered part of human experience. Their role in the psycho-physical mechanism of human creativeness—by whatever force that functioning may be inspired—has received all too little consideration in the literature of the West. Chiron, the Phœnix and Siva of the Seven Arms have visual forms that may well have been first fixed so significantly, from depth associations in the field of *les visions du demi-sommeil.*

E. C. LARGE

SYNTHESIS IN INDIC CULTURE

[**Professor S. V. Venkateswara** is one of our earliest contributors. In the first number of our first volume he wrote on " The Antiquities of Harappa and Mohenjo-daro," and this month in his examination of Indic culture he gives us more information about the wonderful " finds " there. Unless specially indicated by a footnote, the plates and numbers mentioned throughout the article refer to, and may be found in *Mohenjo-daro and the Indus Civilisation*, edited by Sir John Marshall, C. I. E.—EDS.]

The valleys of the Indus and the Ganges have a claim to immortality. Their charms strike the eye in a series of surprises. Meandering rivers make wide and lovely detours. Here were the abodes of ancient peace and the haunts of Vedic singers. In the paradise of lapping waves and the overhanging woods were sylvan islets and bowery hollows. Once houses rose high among the trees. At Mohenjo-daro in Sindh, the mounds soar seventy feet above the plain. Four hundred miles north-east is Harappa in the Panjab, where mounds rising to sixty-five feet were first noticed in 1920. The culture was traced as far as Rupar in the Ambala District by 1932. Buxar in the Ganges Valley recently revealed relics fifty feet and more below the surface. Limbdi in Kathiawar awaits the spade and shovel. The culture extends over the entire explored region of Western Hindustan—from the Himalayas to the river Narmadā. Just now there appears some prospect of tracing it to its beginnings in Neolithic times. It is no longer " Indo-Sumerian " or even " Indus " culture as christened by Sir John Marshall. It is the prototype of Indian culture and may aptly be termed *Indic*.

The finds disclose systems of religious thought and life. They reveal attempts at the integration of varieties of religious experience and of diverse modes of worship. The prevailing type, judging from the finds, is a religious and cultural complex, prodigious at the dawn of history. From Nature they got their conception of Nature's God. Night exhibited the canopy of the stars, multifold and rainbow-hued, as day the blue vault of heaven, the background of the sunlit sky. Snow-fed sacred rivers fertilised the fields but pointed to a common Source, perennial and permanent.

I

The central halls of Harappa are probably evidence of a communal life with common sacrifices and public worship. Around their sides are rooms or houses. The foundation wall is one hundred and sixty-two feet long and each hall fifty-seven feet. The larger halls are seventeen feet wide and the smaller alternating ones, three and a half feet. Steps lead to one of the larger halls from below. The smaller halls are enclosed by buttresses, the entrance being only a slit on one side. The walls are of kiln-burnt clay, the stouter ones nine feet at the base.

The dimensions of the bricks—the commonest size is 11 by 5·5 by 2·25 inches—are practically the same as those used for the fire altar, and described in the *Kāśyapīya Samhitā*. The houses face the cardinal points, and have pillars and architraves in the (Hindu) horizontal style of construction. Doors open inward. Doorways and windows are spanned by wooden lintels. Vedic evidence indicates that the structures of the Aryans were of brick (*ishṭaka*) while those of non-Aryans were of stone (*aśmamayī*).* The Aryas lived on the banks of rivers, hence their preference for burnt brick. Stone buildings were out of the question as the country was alluvial and settlements were frequently changed. One of the texts of the *Yajur Veda*† refers to the dismantling of a brick hall of the Aryas by their enemies.

The numerous figures of the goddess, and the toy figures interpreted as "chessmen" and resembling the sacrificial post, appear to be reminders of the ritualistic religion of the time. Not long ago the Archæological Survey discovered a golden image of a goddess, at the Vedic sacrificial mound of Lauriya Nandangarh, in ruins of about the ninth century B.C.‡ The figure resembles in anatomical details some of the figures of the goddess on the seals. The Madras Museum has a specimen of an ancient sacrificial post of wood, and the central pillar to which the victim was tied resembles the "chessmen" of the finds.

The large halls of Harappa cannot be explained otherwise than as halls of sacrifice or of some congregational worship. The large size of the halls and the rooms seems to rule out the suggestion that these may be mere rooms of worship in private houses as in ancient Crete, or small shrines as at Ur. We have an analogue rather at Kish, where there are temples and temple-towers built of early plano-convex brick, a large open court for worshippers, a well and a special shrine at the end of the court. The idea of congregational worship is favoured by the joint family system of the time, evidenced by partial walls between certain houses and new walls on their outer side. The evidence of rounded street corners points possibly to processions along the streets. Plate CXVIII depicts an animal carried along in procession.

Some of these elaborate edifices may really be temples. Ancient Hindu superstructures were of wood and have perished altogether. Marshall thinks that the unusually massive foundations of structure XXX at Mohenjo-daro, ten feet deep with a solid infilling of crude brick, presupposes a high superstructure, perhaps a corbelled *sikhara* over the central apartment. There are small quarters ranged symmetrically in a double row alongside it. Similarly, a pillared hall in C4 of L area has its roof supported on twenty brick piers, disposed in four rows of five each.

* *Rg. Veda.* IV. 30, 20. (Pertinent to the conditions of Egypt and South India)

† *Taittiriya Brahmana*, III.

‡ *Cambridge History of India*, Pl. XI, Figure 21.

The floor was later divided up into a number of narrow corridors or gangways, most of which lie parallel north to south. The chief seat was in the middle of the south side of the hall. As the idol was usually placed facing the east, the benches and corridors were suitable accommodation for the audience at public worship.

No trace of any image or image-base has come down to us. We may assume that the idols were fashioned of wood, brick or other perishable material, as *Taksha* and *Rathakara* experts in woodwork, alone of craftsmen, were accorded places in the King's Cabinet in ancient India.* In the Vedic sacrificial ritual the huge image, in the shape of *Garuda* or some other sacred symbol, was invariably built of brick. That the cult statues stood in chapels of some sort is vaguely suggested by certain seals on which a statue is depicted framed, as it were, in a doorway made of the *Asvattha* tree. Two rooms in Mohenjo-daro have square niches in the walls, which impart to the structure the look of a temple.

II

The transition to iconism is traceable in several hymns of the *Rg-Veda*.† Two of them are thus translated by Prof. Wilson: "Babhru shines with golden ornaments." "Oh men! decorate Indra and Agni with ornaments." Some deities are described as having the form of men (*nrpesas*). Bollenson discovered a reference to images of the Maruts in one passage: "To the gods of *these* (images), the Maruts." Another has it that an image of Indra was for hire; the rent was ten cows, and it was to be returned after use—the earliest definite suggestion of the Indra Festival. "Worshippers held Indra aloft as on the pole."‡ In the Purusha hymn the Purusha, obviously an anthropomorphic conception of the Universe, overleaps it by ten *angulas*. The *Kathaka Samhita* has it that twelve *angulas* measure the navel of Vishnu. It represents the circle of space spanned by the twelve lords of the months. A reference to concrete representation of gods occurs in the *Atharva Veda*, which invited deities "with their own body to enter another (material) body." Ballantyne interprets a Vedic hymn as describing "a beautiful perforated iron image." Makers of images are referred to. The Indra image was conspicuous for its chin (*śipra*) and was armed with the thunderbolt made of stone (*Yuktagrāva*). Aswins had prominent nasal ridges. The Varuna image was cloaked in a golden armour. The invisible Wind-god is described as of "pleasing appearance." The individuality of Rudra was indicated by the epithets "having braids or tufts of hair" (*Kapardin*), a three-eyed god (*tryambaka*) wearing an elephant

* See my *Indian Culture* (Longmans, Green and Co., 1932) Vol. I, p. 23.

† See my papers (as against Prof. Macdonell's) in *J. R. A. S.* (London), for 1917 and 1918, and in *The Ind. Hist. Quarterly* (Calcutta) for 1927. In my article on "Vedic Iconography" in *Rupam* for 1930, these and other passages have been quoted in full, translated and discussed.

‡ Compare *Rg-Veda*, 1. 31. 4 and 13.

skin, (*Kṛttivāsa*) and "armed with the bow" (*pināki*). The earliest pictorial representation of Agni was as an animal of the forest, delineated on a skin of the antelope.

Along with this anthropomorphism there was the development of symbolism. Each deity was invested with weapons and vehicles appropriate to his functions. Taking Agni for instance we find this description of the god in *Rg-Veda* IV. 58.: *Catvāri srngā trayo sya pādāh dve śirṣe sapta hastāso asya tridhā baddho vṛṣabho roraviti* ("Four-horned is this great bull, three-footed, two-headed and with seven arms. Bound in three places he roars aloud.") The hymn is found again in the *Mahanarayana Upanishad* of the *Yajur-Veda.* As regards the other popular God, Indra, we find his thunderbolt frequently mentioned, and his vehicle was the elephant. The sun was in a chariot drawn by seven horses. These passages either describe, or at any rate have suggested, iconographic details. There is a sculpture of Agni corresponding to the above description in the Chidambaram Temple,* and figures of Surya and the horses and Indra with Vajra are in the Sarnath Museum.†

III

The representations on the seals and the objects in the ground have therefore to be carefully considered. Some may be game-pieces, some talismans or amulets; but others were objects of cult worship. Ring-stones had some cultural, fetish or magical significance, as in similar ones, dug up at Taxila and centuries later, there are nude figures of a goddess of fertility engraved inside the central hole. Some may be bætylic and some even "phallic" stones. It must, however, be remembered that M. Barth does not see the phallus in the *Linga*: "There is nothing indecent in the forms of the figures. In appearance they are pure symbols, in no respect images, as we meet with elsewhere —as in Italo-Grecian antiquity for instance." The *linga* represents probably the cup and rod used in ancient times for generating fire by friction. The Babylonians, for instance, venerated the fire-stick as the "rod of light."

Some of the seals represent the syncretism of totemistic cults. Totemism is in evidence in the Vedic names *Mandukya* (frog), *Kaśyapa* (tortoise) *Śunaś-chhepa* (Dog's tail). One seal has a human-faced goat or ram; another is more composite, including a bull-face also. On seals 378, 380 and 381 are composite forms of ram or goat, bull, elephant, and man. Parallels are found in the human-headed lions of Mesopotamia and in the Sumerian Eabani who is half-man, half-bull. The man-lion or Narasimha incarnation of Vishnu is the prototype of this idea in later Indian literature. But No. 14 of Plate CXVI is a strangely complex symbol on pottery, in which the cow and the bull appear together.

* H. Krishna Sastry's *South Indian Images*, Fig. 147.

† *Catalogue of the Sarnath Museum*, No. 24, p. 318. (Four horses are depicted as drawing the car of the Sun.)

The pipal tree figures on several seals. It is the Tree of Eternity in the Vedic, and the Tree of Wisdom in the Buddhist texts. On one seal (387) the tree is between the jugated heads of two antelopes. It is sometimes conventionalised into the form of an arch surrounded by leaves, in which the deity is framed, as if standing in a shrine (Plate. XII, Fig. 13). Vedic literature represents the Tree of Eternity as having its roots above and its branches spreading downwards. Its leaves are the light contained in Holy Writ, and the goddess of Wisdom emerges therefrom. The sacred Cedar of the Chaldeans is likewise the Tree of Life, and the name of Ea, god of Wisdom, was supposed to be written on its core. Both are represented alike, but the cedar was not native to Ur and went probably from India. The lotus in the convoluted tendrils on the pottery represents the Spinning-Wheel of Creation. The patterning on the robe of statuary (Plate XCVIII) is the well-known *bilva* leaf of India and was copied in the Sumerian "Bulls of Heaven."

The conch-shell and the discus appear in contexts which make it clear that ceremonial significance was attached to them. In Hindu symbolism the discus is the cycle of Time, whose whirligig brings its consolations as well as its revenges. The conch, the milk-white product of the milky brine, is the *Satvik* destroyer of *Avidyā* or Nescience whose form is darkness and dreadful silence, the womb of the spiral *Saṃsāra* from which laughing life leaps upward. The *Swastika* symbol appears in various forms, most of which are retained in the ritualism of to-day.

IV

In an oblong seal from Harappa (XII, 12) a nude female figure is depicted upside down with legs apart and a plant issuing from her womb. The posture differentiates it from the Minoan and other figurines which have the right hand raised to the forehead in prayer or reverence*. It is the same as on the Bhita relief of the Gupta Age in which a lotus issues from her neck (instead of her womb). Evidently it is *prakriti* or the Earth which is described as facing upward in the later Vedic texts and as the Creative Principle.† A later Zhob type of figure wears a sort of hood over her head, and a series of necklaces or tongues. She has a grotesque face, cavernous eyes and distorted mouth. She has no emaciated body or lolling-out tongue, but may be a primitive prototype of the gruesome *Kāli*.

On one seal is a cross-legged figure of a deity on a tablet of blue faience with Naga worshippers to right and left and pipal leaves over the figure. The pose is not Buddha-like, and one of the legs is dangling. Another shows twin heads of antelopes springing from the stem of a pipal tree. A third is that of a goddess, possibly Durga, fighting with a lion. In legend she fought with the buffalo (*Mahisha*) who

* Evans: *Place of Minos*, II, p. 507 and Fig. 365.

† *Uttana* and *angirasa* in *Taittiriya Aranyaka*, III.

later became, like the lion, her vehicle and attendant. The subdued lion is regulated flow of energy, as *Durga* symbolises Light and Life. The buffalo is symbolic alike of unpurposive restless activity and inveterate inertia and somnolence. The animal appears in a belligerent mood on three of the seals (304-306). A fourth is that of the goddess of the lamp at Harappa, whose ears are extended so as to serve as cavities for holding the oil for the wick on each side. Such *Dipalakshmi* figures (but holding the oil in the hand) appear in the metal work of India in later times.

A three-faced god * is seated in Yoga on a low Indian throne with legs bent double beneath him, heel to heel, and toes turned upwards. His hands rest on his knees. From wrist to shoulders the arms are covered with bangles, eight small ones on the left arm and three large ones on the right. Over the breast is a triangular pectoral (*kavacha*). A pair of horns crowns the head, and round the waist is a double band. Elephant and tiger are to his right, rhinoceros and buffalo to his left. Beneath the throne are two deer, horns turned to the centre. On the top is an inscription of seven letters. The attitude is known as *padmāsana*. For the horns of the god, those of the bison are used. (Ward assures us that the bison was never found in Mesopotamia or on the seal cylinders of Western Asia.)

The symbolism of four animals round a central divine figure is expressed in the *Yajur Veda*. The goat, sheep, tiger and lion surround the central figure of Purusha †. The goat is the vehicle of Agni, the elephant of Indra, the lion of Durga and the buffalo of Yama. The three-headed animal figured on seal 382 is a combination of bison, unicorn and ibex. It may be taken as representing the Vedic triad of Fire, Wind and Sun—Agni, Vāyu and Āditya. The last, as Rudra, is compared in the *Yajur Veda*, to a fierce animal resting on his haunches, in the attitude of leaping up at his prey. Vāyu is symbolised by the ibex, and Agni by the bull. The conception was apparently copied by the Greeks, as the three-eyed Zeus at Argos was explained as lord of the sky, the sea and the earth. Here is a contrast with Chaldea where Ea, Dau-Kina and Ana were the "vast souls" of the sea, the earth and the sky, but ununified in a single system.

V

Side by side with these cravings for something definite and concrete were attempts at spiritual attunement and realisation of the Infinite. Yogic practices make the life of the Spirit real even to those incapable of insight. One marble statuette has the head, neck and body erect, and half-shut eyes fixed on the tip of the nose. A large *tilaka* appears between the eyebrows. Another is draped in the *upavita* fashion with a broad cloth belt passing over the left shoulder and under the right arm. The shawl has rosettes in the form of the *bilva* leaf, the most

* From Plate XII, Fig. 17.

† *Taittiriya Samhita*, V. 3.

sacred material for worship in the Siva cult. The Naga worshippers on either side of the deity are kneeling, their hands raised in prayer. Evidently, their gods were not hidden aloft in the eternal snows. They dwelt in the heart of man, where the false gods could not penetrate, and restored harmony in the warring soul. The philosophy of the age crystallized in the discipline known later as *brahmacharya.** Self-restraint is in evidence in the *urdhva medhra* representation of Siva on the seal. *Not phallic orgies, but their conquest constituted the essence of religion.* Below the Goddess† are seven other goddesses standing in a row. It is the theme of the *Chaṇḍī Saptaśati* that the Seven symbolise the conquest of the powers of the flesh—lust, hate, greed, envy, jealousy, infatuation and ignorance. The victory of the goddess came after these purified energies had entered into her being and she had become one and entire.

The religion of the age illustrates the Indian genius in the direction of syncretism and synthesis, of sublimation and realignment of values. Each community held its own viewpoint on the best approach to the divine, while tolerating and integrating divergent conceptions in religion. Thus the way was paved for a benevolent and comprehensive theism.

In India magical incantations are found only in the latest parts of the *Rg-Veda* and were canonised in the still later *Atharva Veda.* Whatever their relative age as compared with the language of prayer and hymns to bright, friendly powers of nature, the latter had gained prominence already in the earliest age known to us. Man had lifted his eyes to the beneficent blue vault of heaven. He had turned his gaze inwards into his conscience and the inmost recesses of his being. He had recognised the service of totemism in enabling savagery to abolish promiscuity and establish exogamy. There is hardly any evidence in our finds of orgiastic worship, indecent ugly symbols, bloody sacrifices, drunken nudity, or dancing to lewd songs. The bronze dancing girl‡ rather represents an ancient form of religious prostitution, considered as a safety-valve for society when it passed from polygamy to monogamy. Her face and limbs express the abandon characteristic of her class, but her expression is one of disdain and her eyes are half-closed. But the animal in man dies hard. Hence the conception of Shiva as *Urdhvaretas,* the ideal of a society of *upavita brahmacharya,* upholding chastity and continence as cardinal virtues. The passions hover around Him like wild beasts baulked of their prey, but he is undisturbed in serenity and spiritual contemplation (Plate XII, Fig. 17). Such emphasis on personal religion prevented mythology from corrupting or clouding the essential principles of religion in its ethical and ontological aspects.

S. V. VENKATESWARA

* See my *Indian Culture,* Vol. 1. Chap. 3. section XX.

† Pl. XII, Fig. 18.

‡ Plate XCIV, Figs. 6 to 8.

THE WORLD IS ONE

[Two authorities, each eminent in his own field, write of the influence of science which is paramount in East and West alike.]

I.—SCIENCE AND SOCIAL DESTINY

[**Waldemar Kaempffert** has been popularising science for thirty years. For eighteen years he was Editor of the *Scientific American ;* for five, of *Popular Science Monthly* ; at present he is the Science and Engineering Editor of *The New York Times.* He is the author of *A History of Astronomy, A Popular History of American Invention* and *The New Art of Flying* which was one of the earlier works on Aviation. He was the first Director of the Chicago Museum of Science and Industry.—Eds.]

It is no accident that we dance fox-trots instead of minuets ; for the dance is part of our culture. It is no accident that we ride in motor-cars, fly from London to India in aeroplanes, turn our wheels by electric motors ; for these, too, are part of our culture.

When we speak of a culture we conjure up a picture of group behaviour—of a people influenced by common instincts, passions, motives and interests. A social tension is evident, a tension which compels men to act, dress and think more or less alike. If the Greeks were merely amused by machines, if to them philosophy and geometry and art were all-important it is not because their minds were inferior to ours but because they had cultivated different interests under social tension. Tension always seeks relief. And relief comes through art, religion, philosophy, arms or science, depending on the crucial need of the epoch. When we say that "the time is ripe" for the appearance of a scientific discovery or a novel we say merely that social tension has been eased a little.

A change came over our group aspirations about the middle of the eighteenth century. We became of a new impetus. What we call the objective, scientific point of view and the experimental method took possession of us. Professor Whitehead calls this "the most significant change in outlook that the human race has yet encountered." It is an outlook that a few men who lived before the eighteenth century had—very few. Archimedes, Galileo, Newton were among them. The point is that the outlook became that of large blocks of humanity. There was never a time when some men did not experiment and measure. But " science," as we use the term is modern.

It is one of the characteristics of science that there is nothing national about it. To be sure the present German regime would have us believe that it is essentially "Nordic," and the rulers of Soviet Russia try to persuade us that it may be either capitalistic and bad or communistic and good. These are but reflections of passing political and social moods. It is impos-

sible to say of a new discovery in atomic physics or chemistry that it is Japanese, French, German or British if the name of the discoverer is withheld. And so of the method by which the discovery is made. Science and the scientific method are the common possession of all civilized peoples.

Similar arguments can be advanced for the universality of fundamental religious beliefs, of philosophy, of art. All are marked by the same devotion to a spiritual selflessness. Yet it is undeniably science that dominates our lives. We cannot escape its influence. Even if we are merchants or lawyers we try to apply its dispassionate method in forming our judgments, though not always with success for lack of the necessary objectivity, thoroughness and knowledge of vital facts. It is certain that industry is now utterly dependent on the research laboratory for its technical progress. Scientists are as indispensable in the great chemical or electrical plant as works managers.

It is because the spirit of science broods over civilization that society must some day be welded into a planetary whole. The political and economic situation of most countries argues against this belief, I know. Despite the collectivistic character of science there never was a time in the memory of living men when economic barriers were so high, when governments were so bent on protecting their subjects and citizens from what they conceive to be the evil effects of immigration, when nations tried so hard to be economically self-contained, when hostility was so rife. The spectacle is sad but not hopeless. The curve that marks the cultural rise of man does not always sweep upward. It has its peaks and its valleys. We happen now to be in a little valley—a depression figuratively and economically.

The more astute and pessimistic observers have a low opinion of social man but a high opinion of his scientific achievements. As scientists we are demi-gods; as social creatures we are still barbarians who do not know how to make proper use of our scientific discoveries. In the days when radium was the latest marvel and physicists told the world that it held enough energy in a few grammes to blow up a battleship, Sir Oliver Lodge rejoiced in man's technical inability to apply that discovery. In the light of history it was evident enough, he thought, that nations, half savage for all their cultural progress, would destroy one another if they had unlimited energy at their disposal.

There is no reason to suppose that we must stumble on, century after century, in the dark, with the strong conquering the weak, with cultures decaying and others rising in their places until through a long, cruel process of trial and error in which whole nations are sacrificed men at last will reach a state when they will have a sense of belonging to the Earth rather than to the particular part of it where they were born; when racial and religious differences will be sunk in a common realization that it is the moral, spiritual, social and even physical evolution of *homo*

sapiens as a species that counts rather than of groups who call themselves Germans, British, Chinese or Frenchmen. It is not a Utopia which is envisioned but a practical state of society. And it is through science that this state must be achieved.

Probably many so-called "pure" scientists—the mathematical physicists, the astronomers, the biologists, the experimenters whose lives are spent in wringing a few more facts from matter or from life—are even now ready to live together with something like peace on earth and good will toward men. As a class they at least are singularly free from the prejudices and blindness that afflict the crowd. And it is the crowd that science must conquer—that it will conquer in its irresistible onward march.

I have already said that it was not until about the middle of the eighteenth century that science, as we understand the term, became the possession of increasingly large blocks of humanity. Possession in what sense? In the sense of applying science to changing the environment, to the fashioning of a new material world. It was for its practical uses that science was fostered by the masses. Money could be made with its aid. Comforts could be secured. Wars could be waged more effectively. Distances could be traversed with breathless speed.

Communication between the antipodes was possible, with telegraph signals and even voices flashing over oceans. But the selflessness of research that made these triumphs possible, the devotion to fact-gathering with no thought of personal gain, the spirituality that is the very essence of science—these are not yet the common possession of men. It is not until the attitude of Galileo, Newton, Einstein and the great physicists of our time becomes the attitude of the masses that the brotherhood of man will be achieved.

That brotherhood must follow if science is permitted to progress as in the past. It must follow because of the increasing part that engineering, which is applied science, must play in the conduct of social affairs. Through social tension and especially economic tension the engineer has changed the enviroment in less than two centuries. In bringing about the change he has broken down the traditions and habits of whole nations and made these nations live alike at least. And this he has done by bringing to the masses the fruits of applied energy in many forms. Turn where we will and we see that the masses reap both the benefits and the evils of technology. Telephones, telegraphs, broadcasting—all are intended for the masses. Tinned foods, film plays, books, newspapers—these, too, are for the masses. Water is supplied to the masses and elaborate drainage systems carry off the wastes of massed humanity. Without officials whose task it is to keep the masses in health by preventing epidemics we fall a prey to contagious and infectious diseases. Our clothing is cheap because it is made according to a common pattern for the masses. Our motor-cars, our bath tubs, our tinned foods are produced in quantity for the masses. When we say

this we say only that through the engineer the masses have reaped the material benefits of science.

Because we bathe in water that comes from a common source, because we use the same telephone and telegraph, because we laugh at the same film plays, because we eat the same tinned foods, because we ride in the same motor cars or railway trains it follows that there must be organization. We are not aware of the organization, not aware that we have been regimented, not aware that we have lost much of our individual freedom to act as we please. Yet there is no lack of beauty and love for those who know where to seek them.

We have less economic freedom than before the introduction of the steam engine and the factory. We shall have still less if science progresses with its present rapidity and the technologists apply its discoveries in changing community life. On the whole these advances must affect more and more people. Airplanes, cables, wireless, telephones, ships, railways already tie countries together. An earthquake in Japan can no longer be treated by an American or an Englishman with the indifference that characterized the reception of remote catastrophes in eighteenth-century England, and this for the reason that the event becomes immediately known and affects people who will never see Japan. Despite armies, tariff barriers, nationalism, countries do hang more together than they did two centuries ago. Already more and more Orientals dress like Occidentals. They, too, are drilled by telephones, telegraphs, mass transportation, cinemas, to live as does the Western world. The outward distinctions that still remain, science and technology will break down.

To most of those who may read these prophecies of more regimentation the prospect will seem horrible. But so would a prediction of modern life have seemed horrible to a Cro-Magnon man. I do not refer to the slums, the disease that accompanies overcrowding, the ugliness and dirt of factory towns, the long hours at the machine or the loom, the drabness of an industrial community. These are avoidable evils. It is the hunting, the hand-to-hand combats, the struggle with the elements of the forest, the independence of his existence that the Cro-Magnon man would miss. His tribal life made no heavy demands on him. We have reconciled ourselves to these losses. For all our adventures into the geographically unknown, for all our love of sports, for all the expression that we are still able to give to the Cro-Magnon within us, we would resist any attempt to deprive us of telephones, cinemas, books, newspapers, broadcasting, wireless, motor-cars, tinned foods, clothes made in factories, electrical conveniences and energy generated in great central stations. These benefits must be enjoyed in common. Common enjoyment is impossible without subjugation of self. So the wider application of science will force us gradually to substitute for the notion of personal freedom the notion of social destiny. What we have now is only a beginning. Not

yet are we socially awake. We have but yawned and stretched our arms without even opening our eyes. And with social destiny is entwined the destiny of the human species.

The late Professor Percival A. Lowell wrote long and eloquently on Mars. He thought it must be inhabited by beings more intelligent than terrestrial humans. The famous "canals" were to him the outward evidence of an effort to distribute the little water that came from the melting polar snows to the temperate and equatorial zones where intelligent life could still be maintained in desert oases. He thought that all national differences must have been sunk ages ago in the common desire of all Martians to save themselves by making the most of the little water that might be husbanded and distributed. Lowell's ingenious hypothesis was never accepted by astronomers. I mention it here because it drives home the lesson that I am attempting to teach—the lesson of a common social need that can be met only by common action. The more we change the environment through science, the more discoveries we apply, the more machines enter our lives, the more senseless must international rivalry become. Already this increasing complexity demands considerable international co-operation, as in electrical communication, transportation by air, land or water, and the transmission of energy. A point must be reached when this international co-operation of engineers will become a paramount necessity. And when it is reached either we must sink our national differences or society will sink. Merely as a matter of self-preservation the brotherhood of man becomes a practical need through science and its application.

WALDEMAR KAEMPFFERT

II.—SCIENCE AND UNIVERSAL PEACE

[**Jean Louis Faure** is well-known for his numerous valuable contributions to surgery, and has created instruments which are used the world over. He is professor of gynaecology and since 1924 a member of *L'Académie de Médecine.* He is consecrated to the solution of certain problems, among them the treatment of cancer. He has travelled much in order to study surgical methods abroad and to demonstrate French ones. Not only a surgeon and a professor, a traveller and an ambassador of science, he is also the author of *L'Ame du Chirurgien,* of *En Marge de la Chirurgie* and recently of *Au Groenland avec Charcot.*—EDS.]

"What has science done to uphold the ideal of universal peace?" Very little, alas! And what more can it do? Did we not see the most tragic and the most murderous war that ever shook Europe, break out in spite of the magnificent scientific efflorescence? The discoveries of the last few years, which still astound us to-day, helped to organise the slaughter, and increase tenfold the horrors, of that war. This is not encouraging. We clearly see how explosives, armaments and

poison gas make war more horrible; how can these help the cause of peace?

Refusing to be lulled to sleep and dream or to fancy things as we wish they were, we should try to see what role scientific research can play in guiding the evolution of ideas towards a future of peace and human brotherhood.

It is a noble idea which springs from the generous heart that the scientific spirit, or rather that science itself, will mitigate the results of men's madness. We see instances, lamentable and absurd, of that very madness all around us to-day. The scientific spirit and the common aspirations of scientists, whatever the discipline to which they consecrate their lives, their talents and sometimes even their genius, can but bring men closer together for the realization of a common ideal, whose goal is the search for truth.

Certain circumstances help to bring together scientists of different countries. I speak of the scientific congresses which before the war were becoming more and more important, especially in the realm of medicine. There are many of us —nearly always the same scientists —who meet at these congresses, in the four corners of Europe, and sometimes in America, who are pilgrims of the wide world and who are curious about monuments, museums and great historical remains. The value of these congresses lies more, we must admit, in the links made between the different members, than in the purely scientific questions discussed. After the war, there was a certain coldness between the scientists coming from countries whose soldiers had killed each other on the field of battle. But, little by little, with the efforts started for better understanding, and by coming together again, the old contacts have been resumed in a most loyal, courteous, and sometimes friendly fashion. Naturally none of us can forget the horrible events we witnessed, and in which we often actually took an active part. But we all know that none of us are responsible for the origin of these events. The source goes higher up, up to the great culprits, who, alas, have not paid the penalty. I have myself attended these congresses often enough to be able to assert that only words of peace, hope, courtesy and often even of sincere and perfect friendship, are spoken there.

The great saying of Pasteur: "Science has no country, but scientists have one," is still true. But scientists, who live in an impersonal and serene atmosphere and who remember the cataclysm which almost destroyed civilization, know that, if civilization is to survive, the sombre madness of men for the country dear to their hearts and the land of their childhood must never again drench the earth with blood. They know this precisely because they have a country which they would like to keep and guard, with its joys and its sorrows, its virtues and its faults, its maternal soil and its sky which nothing will replace.

Practically all of these men are the bearers of good words and are

messengers of peace. And without doubt peace would one day descend upon the world if there did not exist in all countries, keeping alive discord and hatred between men, the passions and tumult, sometimes even the criminal excitement, of a mad Press blowing upon the fire which slumbers beneath the ashes. For there are men who seem to take pleasure in reopening wounds which ask only to be allowed to heal. They do this sometimes out of carelessness, unconsciously, and sometimes, alas, out of self-interest, to keep their prestige or their influence as controversial writers or as party chiefs.

Yes, I am sure that scientists can do a great deal to uphold the ideal of Universal Peace. They can do it by direct action, humane and naturally turned towards the good. They can do it above all by the close links that are formed between them. Finally they can do it by a certain community of thought, of research and of aspiration towards a higher ideal.

But if scientists can do a great deal, I have the profound conviction that science itself cannot do much. Abstract science can do nothing. Science speaks only to reason and the whole of the war psychology speaks only to the emotions.

People are pushed against each other by deep forces in which reason has no part. A lingering on of historical conflicts; a clearing up of secular hatreds always left unsettled until later and never finished; ideas of revenge, a dominating spirit; a real or a faked conviction of ethnic superiority; natural or dynastic interests, true or imaginary—these are the deciding motives which reveal emotion much more than reason. Where emotions rule and where passion has a free rein, there interest no longer counts and reason is annihilated.

Certainly we all see, that reason has no place in the decisions on which sometimes the fate of millions rests. We know that war would never be, if reason spoke at those fatal moments when the fate of Empires is settled around a green cloth, when men play their prestige, their glory and their power against the lives of others—not their own. Who is the statesman who would kindle the fire if his decision would send him as a common soldier, to the front-line trenches or to the country devastated by a downpour of shells?

And then too, we have to take into account, even more than has been admitted, the interests of the great financial magnates, who by more or less hidden ways, through the corruption of some and the venality of others and because of the blindness of the public, can rule the destiny of the world.

The more I think about it, the more I am convinced that scientists and not that abstraction we call "science" can influence the minds of men and nations towards peace. Many of them, especially perhaps those whose minds are more completely free from ancient discipline and religious conventions, have a deep aspiration towards the highest conception of universal ethics, beyond all dogmas and all revelations. Because of the dis-

appearance of a doctrine based on faith, there is a kind of necessity to prove to oneself and to others that souls free from the secular rule of the churches are self-reliant and do not need the spur of supernatural powers and the fear of divine sanctions to cultivate in the depths of their consciousness and to spread all around them the noble ideas of goodness, charity, justice and the brotherhood of men.

There are apostles and martyrs among the hosts of unbelievers, in the multitude of unknown heroes, who at the peril of their lives go to spread throughout the world, among the most backward peoples and the most primitive races the doctrines that in their eyes are the sacred patrimony of eternal truths. During the last century, there has arisen a great movement of ideas especially among men of science. This is due to a natural phenomenon, one that I state but which I do not allow myself to judge: the great discoveries of science have detached men from the revelations of faith.

Science can have a real influence on the ideal of universal peace because of the spirit of the men of science. But we must not close our eyes to the fact that scientific discoveries work for war rather than for peace. The great catastrophe of twenty years ago demonstrated it only too clearly. All scientific discoveries served rather to increase, in various proportions, the evil, cruelty and length of the war than to lessen its ravages. Chemistry, of all sciences, has been the great murderess—explosives, war gas, the possibility of taking from ozone the nitrates not otherwise available; and soon, perhaps, if fatal times return with their evil days, chemistry will produce synthetic petroleum and rubber—deprivation of which by blockade would end the war.

Even the marvellous progress of medicine and surgery was favourable to the lengthening of the great drama. It might have been said that France won the war with her wounded. During the four tragic years when a million and a half men disappeared, mowed down on the fields of battle thanks to the progress of ballistics and the art of manufacturing cannons, or died as a consequence of their wounds, —more than two million were wounded and ninety-five per cent of them were healed.

They would almost all have died of infection if the surgeon had not been there to stop the fates. And how many others would have died of tetanus, as we saw it happen at the beginning of the war, before the anti-tetanus injections, given to all the wounded, put a dead stop to this horrible illness. However paradoxical it may seem, it was the perfect surgical aid in all the armies which allowed the necessary forces to be maintained although they were diminishing. They were maintained thanks to the wounded who were healed and came back to sacrifice themselves again.

Must we then despair of Science? I am afraid so unless we place upon science the tragic hope that one day it will end war by the very excess of evil that it will be able to cause.

"*Aviation Will Kill War.*"

That is the title of a book written by my son, who for the last five years has been using all his energies to convince the leaders of the necessity of an aviation of reprisal which is not built in one day. Five years—so that a doctrine as simple as that may begin to be understood.

For if we had an air army able to answer in a few hours an attack of the enemy and to carry to the large cities of any aggressor, fear, death and devastation by means of explosives, deadly gases and especially innumerable fires—whatever may be the stupidity and the folly of men, it is clear that the aggressor, sure of the disaster of the morrow, would not hurl himself into an adventure in which the destruction of his neighbour would be followed by his own annihilation. For after all human folly must have its limits!

The day we have the air army that we should have, that day, Science will have killed war.

In the meanwhile let the scientists work with all their strength to spread the idea of peace. They will do their duty.... But we live in a century at once magnificent and cursed, when all those who breathe the air of their native land and look upon the light of day must give up the hope of seeing their mother earth at last free from the bloody scourge of war. But if they must give up this hope for themselves, let them at least work for their children and their children's children. Let us all put our very hearts into this great work. It is not possible that ancient hatreds and unrestrained passions cannot little by little dampen their violence and diminish their harshness.

Ideas of justice are spreading more and more throughout the world. But men cannot come together on the means of securing it. And without doubt those who think only of battle are not the ones who work the most for it. Blood is still often shed in the name of virtue. The words of the Christ preaching on the mountain have, for two thousand years, been lost among the echoes of the desert. Let us, however, desire with all our souls, that one day they may awake, bringing us Hope, and that Humanity, regenerated, will live in peace based on the brotherhood of man.

J. L. FAURE

INTEGRATING INFLUENCES IN INDIA

[**Dr. Radhakumud Mookerji** concludes his study begun in our last issue when he wrote about Ram Mohan Rai, Dayanand Saraswati, and Rama Krishna who laboured for the cause of Brotherhood in the last century.

Communities and cultures have been knitted together by the twentieth century ; the influence of its machine civilization is felt in every home of every land. But its destructive aspects overbear its integrating ones and threaten its very existence. Ancient and venerated India is trying to strike a spiritual note which would save that which is best in the civilization. This is being done by the poet, Tagore, an aristocrat of culture ; Gandhiji, the practical mystic, is showing the democracies of the world the way to real peace and soul-prosperity ; Aurobindo, the refined ascetic, is a symbol—representative of a class which is ever a speciality of India. These may be taken as some visible expressions of the invisible and silent work of Gracious Sages who love India because They are Servants of Humanity.—Eds.]

I.—Tagore

Dr. Rabindranath Tagore is a maker of India in a particular sphere —the world of letters. It is difficult to find his equal in the history of Indian literature, barring, of course, the Mantra literature of the Vedas which is hardly literature in the usual sense. As a poet, he is the equal of Valmiki or of Kalidasa. His translations of his writings rank as masterpieces of English literature. The Nobel Prize was awarded him on the basis only of his translations from his Bengali originals. Politically, India may count for little in the comity of nations ; yet this poet has won for his mother country a crown of glory which transcends the barriers of nation, race and religion.

It is not possible here to deal adequately with the many-sided greatness of Rabindranath Tagore. It is only possible to sum up its chief features. He is no poet of an age or a clime. His appeal is not ephemeral. He is not a poet of India merely, nor of the East alone. He appeals to the heart of Humanity. He is a poet of Youth, of its ideals and of its vision of a new order, to which he gives expression far in advance of his times. As a lyrical poet, he touches the heights of emotion. As a poet of Nature, he has revealed her golden beauties in new and appealing guise. As a poet of Nationalism, he has sounded the clarion call of sacrifice for the Motherland. He has given to poetry a new language and invented new metres, rhymes, and rhythms in the Bengali language.

Dr. Tagore is also distinguished as a dramatist, as a novelist, as a writer of short stories and prose poems, as an essayist, as a literary critic and as a philosopher. In their range and variety his works offer a comprehensive critique of contemporary life and thought, illuminated by the teachings of the Upanishads and informed by a prophetic vision. An accomplished playwright and possessed of striking originality in

stage craft, the bard of Santiniketan is no less accomplished as a musician, known for original contributions to the science and the art or the technique of Music. As if these gifts were not enough, he has recently revealed a talent for the brush. His paintings have already begun to attract attention both in India and abroad.

In Dr. Tagore's genius qualities often held to be antithetical are reconciled. The poet is a man of action. His interest in the causes he champions is no academic dilettanteism. His national loyalties, for example, impelled him to renounce the title bestowed upon him by the British Crown. And on the positive side he is well known for his work in the practical spheres of educational reform and moral reconstruction. He has founded, at great personal sacrifice, a Temple of Universal Learning which he has called the Visva-Bharati and whose destinies he guides. With it he has linked a sister institution, the Sri-Niketan (The Temple of Lakshmi) as a school of handicrafts and agriculture.

By his writings over a period of sixty years, he stands to-day in world thought as a most compelling critic of modern civilisation, its materialism, its slavery to the machine, its blind and bloody nationalism. He stands at the forefront as an apostle of peace and of spirituality. He has helped to create the International Mind.

II.—Gandhiji

Gandhiji is described even by Western thinkers as the greatest man now living. The description is not a mere piece of appreciative rhetoric. He is the greatest man because he has identified himself completely with the greatest number of human beings—not with merely the dumb and downtrodden, the mute millions of India, but with the suffering masses of the whole world. The remedy he has discovered, the specific he has invented for such suffering, is not restricted in its application to India alone but is possessed of a universal scope, not dependent on limits of time or space, of age or clime. His identification with the masses is not a mere intellectual or moral attitude. It has become a part of his blood and is assimilated into every nerve and fibre of his physical being. With Gandhiji, there is no separation between the ideal and the real. The Ideal is not like "a remote star shining from afar," but it *is* the Real. The moment he came forward as the spokesman of the illiterate and inarticulate masses, he began to live as one of them. He did away with every trace of outward difference between the classes and the masses in his personal life. He dresses in the garb of the lowly, a loin-cloth of coarse homespun covering his body from waist to knees. The poorest seeing him at once feel that he is one of them, of their own kith and kin. He uses nothing which is not within reach of the most humble, except what is prescribed by medical authorities, and he is always making experiments to discover the most natural and economical foods. The range of his food includes fruits, raw

soup of select vegetables, a little bread and goat's milk.

And yet in early life this man seemed to be nothing out of the ordinary. As a student in England, he tried living like an Englishman, dressing like an Englishman and taking lessons even in dancing and violin playing. But in South Africa where he settled down as a barrister and became prosperous, he soon devoted that prosperity to the cause of his suffering fellow Indians. He built for them an *Asrama*, on the basis of perfect equality and fraternity among its members, each of whom was given a plot of land to cultivate with his own hands. This *Asrama* idea of plain living and high thinking, which was an indigenous Hindu idea, he carried back to India. Everywhere he carries about with him his atmosphere of the *Asrama* and asceticism in his constant movements through the country in service of the poor and the villages where the nation at large lives—seven lakhs of villages as against only thirty-five cities. He is ubiquitous, in tireless national service.

> You cannot say, this is he or that is he. All you can say with certainty is that he is here, he is there. Everywhere his influence reigns, his authority rules, his elusive personality pervades. This must be so, for it is true of all great men that they are incalculable, beyond definition. They partake of the nature of the Illimitable and Eternal.

These words are true of him to this day, when I find him in Lucknow behind its session of the Congress.

I have never seen an Indian who thinks more in terms of India, and of humanity. He belongs to a higher and a larger plane of existence. I am not here concerned with his politics, his ideas and programmes of national work and social service, about which there may be sharp and wide differences of opinion. But all of these differences sink into insignificance in the depths of his personality. As a man, he disarms and silences all criticism. You at once see in him something of the universal and the absolute.

By his philosophy of life, Gandhiji has spiritualised and revolutionised India's public life and politics.

A glimpse of that philosophy we get from his own words :—

> I suggest that we are all thieves in a way, if we accept anything we do not need for our own immediate use. It is a fundamental law of nature that nature produces enough for our wants from day to day, and if only everybody took enough for himself and nothing more, there would be no pauperism in this world. I do not want to dispossess anybody. But so far as my own life has to be regulated, I dare not possess anything I do not want. So long as three millions of people have to be satisfied with one meal a day, we have no right to anything more. It is our duty to undergo voluntary starvation if necessary in order that all the poor may be nursed, fed and clothed.

There is no wonder that a man of such views established his kinship with the masses and at once became their leader. His leadership is a natural growth and not an acquisition. Wherever he stays, crowds make pilgrimages to him as a divine being. An English magistrate ordering his arrest arranged that no one should have access to him, or "his

cell would soon become a Mecca for the whole world." The millions of India with all their differences of race, language, religion or caste are united in a common homage to him. This unity was once strikingly manifest at a banquet at Ahmedabad during a Congress Meeting in which more than fifty thousand persons including Untouchables participated. Such an event has a powerful revolutionary and symbolic significance for India, His illness was a national concern and prayers for his recovery were sent up from temples, mosques, churches and Gurudvaras. All-India celebrations always greeted his releases from prison.

In one sense, as a European writer has stated :—

> Gandhi is the real ruler of India. A bare prison cell, the ward of a hospital, the modest *Ashrama* the home of the Mahatma in Ahmedabad, or a railway carriage, a poor stranger's hut, these are the real political headquarters of India.

A judge in pronouncing sentence on him could not help remarking :—

> I cannot refrain from saying that you belong to a different category from any person I have ever tried or am likely to have to try.

His messages have now penetrated into every part of India. Sir J. C. Bose relates that he met some aboriginal Bhils who told him that they had given up hunting, because Gandhiji had said, "Leave the forest in peace." An English Magistrate, Lloyd, has thus very neatly described him :—

> This shrimp, as thin as a lath, carried three hundred and twenty million men with him. A nod, a word from him, is a command ; he is their god.

Gandhiji has given India high ideals and practical formulæ.* Within a decade of its introduction, the spinning wheel has become a national and a social symbol of the highest significance—the symbol of the union of all castes, creeds and races. He has practically impressed upon the mass-mind of India that it is religion, a mode of worshipping God, to spin and weave, because the service of the poor *is* the service of God, described as *Daridra-Narayana.* He has discovered for India in the Spinning Wheel a new technique of economic revolution. Similarly, in his Scheme of Non-Violence (*Ahimsā*) and Civil Resistance, he has given to India and the world a new technique of bloodless and peaceful revolution. He has given to political India a new method of work independent of the administration in the villages where the nation really lives.

In conclusion, it may be stated that Gandhiji is fundamentally more a religious and a social reformer than a political one. His politics, no doubt, due to his leadership of the Congress have, perhaps, at times overshadowed the other aspects of his character. But he is essentially more a devotee of truth than even of his country, and the truth he seeks knows of no national frontiers.

No mere politician would behave as he does. It is stated that more than once he has mingled with lepers on the steps of temples or

* See Dr. Bharatan Kumarappa's article on p. 302.

in the dust of the streets, wiped off their ulcers with his garments and bandaged their wounds with his own hands. This wide-hearted humanity has made many a Western critic compare him to Christ. It explains his devotion to the Harijans.

The following extracts from his speeches and writings express his feelings on the subject:—

> We have driven the pariah from our midst, and have ourselves become the pariahs of the British Empire.
>
> We make them crawl on bellies before us, and nib their noses on the ground.
>
> Allow them to drink the water of our wells, take their children into schools! Do not throw them the leavings from your plates. Do not insult them but treat them as freemen! It is the only way to make yourself free.

The poverty of the Indian masses moves him more than their political subjection. "When all about me are dying for want of food, the only occupation for me is to feed the hungry." Indeed, Gandhiji's attitude towards Government is determined by India's famishing millions for whose condition a costly administration is mainly responsible.

III.—Aurobindo

Sri Aurobindo is a subject upon which he alone can write. And he has already written to unfold his philosophy and his message. An outsider can only think of him as a man of extraordinary gifts who has retired from the world into seclusion to live the truths he has found and to concentrate on his self-realisation. Never has there been in the history of our country such a complete transformation as we see in the life of Sri Aurobindo. He had his entire education even from his childhood in England and was at home with Greek, Latin and English, but as a youth he had no knowledge of his mother tongue. He passed the I. C. S. examination but failed to get into the service for his failure in riding, and then came out to India as the Vice-Principal of the Maharaja's College at Baroda. He resigned this post to throw himself into the National Movement of Bengal in 1906 as Principal of its first National College. (The present writer served under him as a teacher.) While there he had to face police persecution for his supposed complicity in objectionable politics. For such a man to cut off all ties with politics and the external world, and for no less than two decades virtually to live completely in the spirit, is a spectacle possible only in India, prolific mother of the world's supermen.

The knowledge that he has attained by his unexampled search after it, the *Siddhi* he has achieved by his *Sādhanā* can only be explained best in his own words, which are freely used here.

The perception of the Ascetic that the world is a dream can have no more value to us than the perception of the Materialist that God and the Beyond are illusory ideas. Brahman is in the world to represent Itself in the values of Life. He cannot be denied in the minutest details or facts of life. To fulfil God in life is man's manhood.

The first requisite in spiritual life is to recognise the limitations of the Mind. Spirit and Mind are not the same thing. The Divine Conscious-

ness is something infinitely wider, more complex than the human mind, is filled with greater Power and Light, moves in a way which mere mind can never judge, interpret, or fathom by the standard of its fallible reason and limited half-knowledge. The mind must learn from this Greater Consciousness Its ways and not impose its own standards upon It. It has to receive Illumination and open itself to a higher Truth which floods it from above, until it can see where it was blind, hear where it was deaf, feel where it was insensible, and find certitude and peace in place of uncertainty and questionings.

Sri Aurobindo's yoga is described as the Integral Yoga. It integrates into a new system some of the processes of the older systems. It aims not at a departure out of the world and Life, into Heaven or Nirvāna, but at a change of life and existence. The object is here the divine fulfilment of life. The Light of Realisation must not remain at the summit of consciousness. Such a partial realisation does not transform being as a whole. There must be a Descent of the Light not merely into the mind or part of it, but into all the being down to the physical and below before real transformation can take place. And the Descent of Light is not enough. It must be a Descent of the whole Higher Consciousness, its Peace, Power, Knowledge, Love, *Ānanda*. And even then the Descent may be enough but to liberate, and not to perfect. It may be enough to make a change in the inner being while the outer remains an imperfect instrument. It may be considered enough by the individual, but it is not enough for the Earth-Consciousness.

Thus in Sri Aurobindo's system the Ascent is a first step, but it is a means for the Descent. It is a Descent of the New Consciousness attained by the Ascent that marks out this system from other systems of yoga where the Ascent is the chief objective. Thus the object sought in Sri Aurobindo's system is not an individual achievement of Divine Realisation for the sake of the individual, but something to be gained for the Earth-Consciousness here, a cosmic, not a supercosmic achievement.

Thus man's road to manhood will be open when he can realise that all that he has yet developed, including his intellect, is no longer sufficient for him, that he must discover and set free the greatest spiritual power within. Then will his philosophy, his art, his science, his ethics, his social existence, and his vital pursuits be no longer an exercise of the mind and life for themselves, in a circle, but a means for discovery of a greater Truth behind mind and life, and the bringing of its power into our human existence. We shall then be on the right road to become ourselves, to find our true nature, to live our true divine existence in our real and divine being.

This Integral Yoga has a place for personal devotion to the Divine. Only it seeks to universalise this conception of the Deity and to personalise It, so that He shall dwell near us and we with Him, and in Him, surrendering our whole being to Him.

RADHAKUMUD MOOKERJI

NEW BOOKS AND OLD

NON-VIOLENCE IN POLITICAL LIFE*

The issue of Violence against Non-Violence, of Pacifism against War-mindedness, seems to me the most important in the world to-day. The choice is absolutely cardinal. East and West the nations are caught in a vicious circle of preparation for that new World War which their mutual attitudes, if sustained, make inevitable; and modern war on any such scale must be, as so many writers of all views insist, as near to race-suicide, or anyway the extinction of civilization, as makes no matter. Moreover, if attitude compels preparation, preparation in turn strengthens attitude, and so the dizzy whirl goes on, giving now week by week, day by day almost, new headlines to the newspapers and new despairs to the hearts of men of good will. Along *that* road there is no release; the only liberation is a complete reversal of attitude, a stepping outside the circle altogether, the acceptance of a true Way of Peace, the peace which has washed its hands of violence without equivocation.

To many, to most, people that must, I realize, appear little better than a counsel of despair. There are some who will even agree with it, yet find no hope that the hearts of men may be so changed that catastrophe can be averted. Look, they will say, at political life the world over, based in essence upon force everywhere, in countries communist, fascist, and plain capitalist alike. Violence is their faith, and in the means to violence only do they set their trust. In such an atmosphere the pacifist cries like a babe in an earthquake.

The point is a powerful one, even though far less final than many who make it are disposed to imagine, and must be faced by all whose aim it is to make pacifist principles politically effective. Yet before proceeding to that, it may be worth while considering its relevance to the personal pacifist position. I myself question whether it has any at all. The man of integrity—and the pacifist who is not that is not worth talking about—will dominate his politics by his religion; he cannot in the nature of things reverse the process and make his religion subservient to social *appearances*. A man's religion, if a vital one, must be gathered to himself out of, and validated by, his total experience, which will include such appearances, but if he has, out of his experience, come to disbelieve that evil means can ever lead to a good end, and that violence is in itself always evil,

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* *The Faith Called Pacifism.* By MAX PLOWMAN. (J. M. Dent and Sons, Ltd., London. 3*s.* 6*d.*)

The Source of Civilization. By GERALD HEARD. (Jonathan Cape, Ltd., London. 12*s.* 6*d.*)

The Power of Non-Violence. By RICHARD B. GREGG. (George Routledge and Sons, Ltd., London. 10*s.* 6*d.*) The American edition of this book was reviewed by our friend Dr. Kalidas Nag in our issue of May 1935.

however and by whomsoever applied, since it produces nothing but only aborts and destroys, he will not be deceived by the argument that his use of violence will be good since he himself has the highest intentions. (The most ardent militarists have often the highest intentions.) Once he has accepted not only the moral but the practical necessity of abstention from violence, he really has no choice in the matter. He will be bound to say of himself and those who feel with him: "Better that we should perish than become the destructive thing we loathe."

The important thing is that he should have faced and accepted imaginatively that possibility. The pacifist will be an idealist in most senses of that variable term; he must also have armed himself with the most drastic realism. There must be in his outlook no room for disillusion; his convictions must admit no qualification. If he genuinely *is* a pacifist, and not merely one who thinks pacifism admirable in theory, even the threat of complete extinction, biological and metabiological, cannot move him, *for there is nowhere else for him to go.* He can no more return at will to that violence he has discarded than he can return at will to a religious form which has ceased to compel his belief. If he sought to do so he would be like a modern man taking to himself a broomstick wherewith to ride the roof-tops!

In the last resort, then, pacifism must start, and must be prepared to stand alone, as a personal and individual thing, an assertion of the primacy of inner attitude over exterior circumstance. It must be a religious conviction, not a political tactic. Nevertheless, just as no religion is complete until it is carried into every sphere of living, so with this. Pacifism, to fulfil itself, must enter into politics.

We return to the problem: How is it to do so? How is so tender a shoot to pierce the armour-plate of the power and prevalence of violence, to which so many people fly not from inclination but from fear, denying their more sensitive qualities? The answer is not easy. Indeed, we may say that as the question has only recently seriously begun to be asked, so it has only recently seriously begun to be answered. Some of the suggestions, and not from the least-known pens, have been pretty poor, scarcely touching fundamentals at all. Here, however, are three of the best and the most basic books on the subject which have yet apppeared. Each in its way goes to a root of the matter. Max Plowman expounds the immediate need, human and political, of the non-violent way. Gerald Heard's concern is to suggest its biological and historical validity. Richard Gregg, in his volume which has already been reviewed in these pages but which I cannot refrain from referring to since it seems to me one of the most important books published in recent years, seeks to show its method of application and probable practical working.

Mr. Plowman is a deceptive writer. He tends habitually to understate, to imply rather than assert, to present the seed of

thought for your own growing rather than the full flower for your easy plucking, and to deliver what he has to say in tones so quiet that one has to listen very attentively really to grasp the depth and vital nature of his message. Partly this mode of address derives from genuine modesty, partly from distaste for the modern habit of saying everything in headlines. But his brevity springs from concentration, and his every piece of writing is compact of *wisdom*. Thus his book is small and in its form casual—some half-dozen articles "written at request from time to time"—yet it has the cohesion of consistent thought and touches essentials on every page. On the one hand he writes of pacifism's religious basis, on the other of its political immediacy, and displays as much insight into the one as the other. Above all, he perceives what too many so-called pacifists are blind to, that in a pacific world the whole structure of society will be changed. "The existing mode of society is one which inevitably pushes its members into war." Unless co-operation can be set in the place of competition there is no escape from violence. The only solution lies in a pacifism which shall be basically socialist and a socialism which shall be basically pacifist. This, Mr. Plowman asserts, can only come about when fear is overcome by imagination, and magnanimity takes the place of greed. Humankind to-day have reached a point of crisis, and henceforward must become fully human (and "in the active consciousness which distinguishes a man from a beast, one human being cannot kill another") or begin to perish.

> A great wave of natural force has been let loose by the opening of the sluice gates of scientific discovery. Now a great wave of humanism must rise to meet it on the other side of the lock, or the unleashed forces of Nature will sweep mankind in a flood to destinies unthinkable.

That, essentially, is Mr. Heard's conclusion, though he comes to it from a different angle and after much more elaborate preparation, involving a remarkable and brilliantly mustered conspectus of the human race as social organism from the very earliest times to the present day. The principal intention of his long and detailed study is to set absolutely aside the nineteenth-century evolutionary conception of Progress by the Survival of the most Violent, and to show instead that the human race has developed from its farthest beginnings by preserving sensitivity, "awareness." Nature red in tooth and claw, it is argued, is in the main Nature perishing; man is not by inclination warlike, and violence is a symptom of decadence brought on by unbalanced mental development.

> Man is not a war-maker, but if he grows in individual self-consciousness, through it experiences that sense of sunderment from his fellows, and through it makes those inventions which destroy custom, then his society will start disintegrating, and physical coercion and violence will appear as the only way to prevent anarchy.

That, he holds, is our state to-day, and that contention at least few

will deny. As remedy, "self-consciousness must be consciously corrected and rebalanced," and most especially, in his view, by that psychophysical knowledge, embodied in Yoga practices, which the East has never lost but which the West, to its great peril, has in the main neglected and forgotten.

Mr. Heard's book is not entirely satisfactory. A strikingly clear and decisive speaker, he writes often with a curious turgidity. He certainly dismisses Darwinian evolution too easily, and his explanation of Darwin himself as a theorist is too facile to stand much examination. Also, and perhaps even more importantly, he is distressingly brief and indefinite, and altogether at his weakest, where he touches upon the matter of positive remedial action. Still, he establishes a case, and a very important one, for the belief that violence is not inherent in, is in fact contrary to, our human nature.

Both Mr. Plowman and Mr. Heard do leave us a little wondering what the next step, and especially the politically effective step, may be, however much strengthened in our personal pacifism and reassured of its potential application to all humanity. It is here that Mr. Gregg's book will prove so valuable. It is in effect neither more nor less than a text-book of the theory and working of practical pacifism, an *active* pacifism whose weapon is not "mere non-violence or passive acceptance of evil" but an organized non-violent resistance which in limited circumstances has proved its power in practice.

Mr. Gregg gives the key to its working in a phrase: "moral jiujitsu." Its unexpectedness throws the attacker off his psychological balance, stimulates his imagination by its strangeness, creates doubts of his values, and allays his fear. It is a method which posits the potentiality of goodness in every man, and also the instinct of human unity. But for the resister himself a potentiality is not enough; there must be active in him love, courage, faith, sympathy, humility, a total honesty—all the virtues comprehended in the true meaning of the word "imagination." He must seek a mutual and not an imposed agreement, not to break but to change his opponent's will from within; his aim must be justice at whatever cost to himself, even his own death. His must be the love that accepts sacrifice, and takes upon itself the burden of suffering.

All this implies, no doubt, a direct step into a religious way of life, but it is much of Mr. Gregg's merit that he does not feel himself therefore at liberty to soar to realms of sanctified exhortation. From first to last it is his aim, and his achievement, to explain his subject in simple, concrete psychological terms, facing all his difficulties honestly, and at the end suggesting practical disciplines and organization. Small beginnings are, as he says, inevitable, and even his highest hopes may seem but saplings before the avalanche of violence which is the dominating power of politics almost everywhere. Yet it is sometimes the saplings which survive the storm, and Mr. Plowman, Mr. Heard and Mr.

Gregg—with how many others of similar mind to-day ?—are unanimous in declaring that there is no other path.

Pacifism in its essence is an individual act, rooted in inner attitude, and that aspect of it must never be forgotten, for it is its impregnable strength. But to change the outer world it must perforce find political expression, and since there exists to-day *no* political party or movement (at any rate in the West) in which the pacifist can have the faintest confidence, the burden is laid upon him of creating a new politics which, unlike any other, is based upon personal integrity, has faith in human nature, and is directed by human imagination. The task may seem terrifying, but Mr. Gregg shows at least that there *is* a way and a weapon—that of organized non-violent resistance—which might, could men but be brought to realize its power, truly work miracles in a world in which, as Mr. Heard says, "millions honestly dread and detest war because they hate cruelty quite as much as they fear pain and ruin .... Tell them there is a way out, and the force of compassion that is in them may well drive them to scale that way, however steep."

GEOFFREY WEST

A Survey of the Occult. Edited by JULIAN FRANKLYN, with contributions By DR. F. E. BUDD, J. H. MOZLEY, M. A., S. G. SOAL, M. A., B. Sc., and ALASTAIR BAXTER. (Arthur Barker Ltd., London. 10*s.* 6*d.*)

"The history of occultism," writes the editor of this book, "may rightly be regarded as the history of humanity studied from the point of view of man's behaviour in relation to the vast unknown and of heroic endeavours to influence the titanic forces controlling, or seeming to control, his destiny—the powers holding the reins of life and death." Here, then, in occultism, we have a subject of vast interest and importance, of which a survey is certainly desirable. In project, this book is excellent: unfortunately the performance leaves much to be desired.

The arrangement is alphabetical. Under a few and most important entries, long monographs are given. In some other cases, there are short explanations. Most of the entries, however, serve as an index to the monographs. References are not by page, but by paragraph number, and, as each monograph is numbered separately, the name of each monograph, as well as the paragraph number, has to be given. In this way, an enormous amount of space is wasted, or, alternatively, the book is made to appear much fuller than it really is.

Mr. Alastair Baxter writes the monograph on Alchemy. Without being very profound, it is informative and well-balanced.

> Viewed in a correct perspective, alchemy was a curious blend of religion, occult philosophy and natural science, carried out by deep-thinking learned men who implicitly believed in the truth of their theories concerning the nature of matter and things spiritual.

Mr. Baxter conveys the impression of one who can sympathise with the ideas and aspirations of the alchemists, but who is nevertheless alive to their shortcomings. The monograph is the best in the whole book.

Mr. Soal contributes the longest monograph, that on Spiritualism. It is decidedly informative and interesting, but suffers from the defect of being written from an extreme point of view. Mr. Soal is one of those who consider it easier to credit the possibility of telepathic rapport between two minds, of which one is in a *future* state, than to accept the spiritist hypothesis.

Dr. F. E. Budd is responsible for a very useful monograph on English Literature and the Occult, while Mr. J. H. Mozley writes on Occultism in Ancient Greece and Rome. The remaining monographs are by Mr. Julian Franklyn. They are of unequal merit, but are in practically all cases marred by a hostile spirit. Mr. Franklyn is too apt to obtrude his own ideas, and he seems rarely able to resist the temptation to be funny. After all, if the occult is not worthy of being surveyed seriously, it is not worthy of being surveyed at all. Moreover in a work of this encyclopædic character, impartiality is a desirable virtue. The average reader attracted by the title of the book is likely to be far more interested in the occult than he is in Mr. Julian Franklyn.

The monograph on Astrology provides the worst instance of useless writing. Mr. Franklyn confines himself almost entirely to an attack on the puerilities of modern Astrology as manifested in the writings of a certain modern astrologer, and of the rubbish which now occupies a prominent position in certain newspapers. Surely such matters could have been summarily dismissed, and some points of greater interest concerning Astrology discussed.

It is remarkable that there is no monograph dealing with Theosophy; comments regarding H. P. Blavatsky can hardly be regarded as serious criticism.

H. S. REDGROVE

[Our reviewer has touched so lightly on the lack of a monograph on Theosophy in the book under review that we feel we must add a note of protest against such an unpardonable omission in any survey of the Occult which would lay claim to even the rudiments of scholarship. The brief and entirely inept reference to Madame Blavatsky is in itself a condemnation of the book. Madame Blavatsky has been acclaimed by thousands as a great Occultist, and every day adds to the number of her appreciators. The philosophy contained in her monumental works, *Isis Unveiled* and *The Secret Doctrine* is becoming ever more widely known and is attracting the attention of some of the foremost thinkers of to-day, as readers of this magazine have had opportunity to learn. Much more also is now known about the Occult, and Madame Blavatsky's explanations as to the rationale of occult phenomena are to-day receiving the respectful attention and consideration of psychical researchers. Like all great people she was in a sense before her time.

Another point: Madame Blavatsky did not invent Theosophy. It is no new philosophy, as she so constantly reiterated; it has history behind it and as a system of thought has long been recognized by well-informed people. But in this *Survey* we look under the letter "T" and find no mention of Theosophy; in vain also do we search for the great third-century Theosophist, Ammonius Saccas. The Editor might consult with advantage various important publications—at least, *The Encyclopædia Britannica*—if he be ignorant on those matters. For surely there must be ignorance or perversity on his part to account for all omission of Theosophy. Whichever it be, it puts *A Survey of Occultism* out of court with all serious students. If it be the former, we can only condole with the Editor in having attempted a task quite beyond his powers; if it be perversity—we have nothing more to say.—Eds.]

Gujarāta and Its Literature. By Kanaiyalal M. Munshi (Longmans, Green & Co. Ltd., London.)

In his foreword to this excellent piece of literary history, Mahatma Gandhi points out that the survey "naturally confines itself to the language understood and spoken by the middle class. Commercially minded and self-satisfied, their language has naturally been 'effeminate and sensuous'. Of the language of the people, we know next to nothing." But, he continues:—

There is an awakening among the masses. They have begun not with thought but with action, as I suppose they always do. Their language has yet to take definite shape. It is to be found somewhat, but only somewhat, in the newspapers; not in books ... The unquestionable poverty of Gujarati is a token of the poverty of the people. But no language is really poor. We have hardly had time to speak since we have begun to act.

These words and the point of view they embody summarised for at least one English reader his feelings on reading the book. Gujarati literature was admittedly inferior to, for instance, Bengali literature. The literary achievements of Ancient India and of the West are, as Shri Munshi confesses, far beyond its scope, perhaps for a long time to come; and "the art of the great masters of the world's literature does not inspire creative effort in Gujarata." There are incidental beauties, certainly; there is the value which a vernacular literature must always possess; and yet, what was there to make the story of it not only necessary but memorable?

The answer is that this awakening—this finding of style in action—is a phenomenon which links it with the great literatures of the world. The English language was forged in a way not dissimilar. It was the great moral awakening of the English people under the Puritans which gave it the three incomparable works which are still its most perfect literary achievements—the Authorised Version of the Bible, the poetry and polemic of Milton, and the prose of Bunyan. How far are these from the courtly exercises of Spenser, "the poet's poet"! How great an advance, in many ways, even on Shakespeare!

This point has been put so well by Bernard Shaw in a passage which is by no means so well known as it should be, that I make no excuse for quoting his words:—

As to faith, hope, courage, conviction, or any of the true heroic qualities, you find (in Shakespeare) nothing but death made sensational, despair made stage-sublime, sex made romantic, and barrenness covered up by sentimentality and the mechanical lilt of blank verse.

All that you miss in Shakespeare you find in Bunyan, to whom the true heroic came quite obviously and naturally. The world was to him a more terrible place than it was to Shakespeare; but he saw through it a path at the end of which a man might look not only forward to the Celestial City, but back on his life and say: "Tho' with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get them." The heart vibrates like a bell to such an utterance as this: to turn from it to "Out, out, brief candle," and "The rest is silence," and "We are such stuff as dreams are made on; and our little life is rounded by a sleep," is to turn from life, strength, resolution, morning air and eternal youth, to the terrors of a drunken nightmare.

Let us descend now to the lower ground where Shakespeare is not disabled by his inferiority in energy and elevation of spirit. Take one of his big fighting scenes, and compare its blank verse, in point of mere rhetorical strenuousness, with Bunyan's prose. Macbeth's famous cue for the fight with Macduff runs thus:

> Yet I will try the last: before my body
> I throw my warlike shield. Lay on, Macduff,
> And damned be he that first cries Hold, enough!

Turn from this jingle, dramatically right in feeling, but silly and resourceless in thought and expression, to Apollyon's cue for the fight in the Valley of Humiliation: "I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den that thou shalt go *no* farther: here I will spill thy soul." This is the same thing done masterly. Apart from its superior grandeur, force and appropriateness, it is better claptrap and infinitely better word-music.

In reading this book, I felt something of this same change in comparing, for instance, a quotation from "one of the most beautiful padas" of Mirabai, "the greatest poetess of Western India":

> My heart is at peace only when I worship my Rama; otherwise I cannot even sleep. The double rosary on my neck is to me a lovely ornament. How can I forget my Lord, the bridegroom in all my past lives?

and Mahatma Gandhi's

> God alone gives courage. Whom Rama protects none can injure. He has given us the body. Let Him if He wants, take it away. Even if you so desire you cannot treasure up this body. Like money, it has to be spent in noble acts.

And I felt, too, not only gratitude that

K. M. Munshi, himself so great a figure in modern Gujarati literature, should have been so excellent a guide to the past, but that he will follow the Mahatma's advice, "continue the work so well begun" and become the pioneer and chronicler of a more glorious future now being born while "Gujarat, like the rest of India, is brooding; the language is shaping itself."

H. ROSS WILLIAMSON

The Mind of Paul. By IRWIN EDMAN. (Henry Holt and Co., New York. $ 1.75)

This book is in substance the series of Schermerhorn Lectures in Religion delivered by the author in the spring of 1933 at Columbia University. He has tried to make available in terms of general philosophical interest, and for those interested in Religion in its relation to human culture and imagination, the fruits of Pauline research, especially during the last quarter of a century. The author's interest is to discover, in the light of the best available scholarship and reconsideration of the original documents attributed to Paul, what we are to make of the mind of Paul. Paul has often been interpreted in the light of theological controversies, as though he had been primarily interested in upholding theological dogmas. Or he is pictured in popular imagination as a missionary. But it is forgotten that he was above all a human being who had been caught by a vision which transformed his entire life. The author presents to us the various strands that make up the mind of Paul, with this vision constituting the central focus of all his thought and activity. The presentation is accordingly unique and true to fact. The author puts before us not Paul the theologian or Paul the missionary, but Paul the Mystic, who underwent a deeply religious experience which controlled and directed the rest of his life.

What exactly does it mean to call Paul a Mystic? The author tells us that it means in the first place, as already said, that Paul had a vision of Christ and, in the second place, that his whole philosophy of Christianity was a variation of the theme. "It is not I that live, but Christ that liveth in me." This latter sums up, according to the author, the whole of Paul's distinctive contribution to the religious history of Western Europe and to the varieties of religious experience. It was his intimate sense of union with Christ that sustained him amidst controversies and perils, and made him triumph over the flesh. And it is to such union with Christ that Paul regarded it as his mission to call all peoples.

The mind of Paul is best understood, according to our author, when this central fact in his religious experience is kept in view, and all other matters, such as his Jewish upbringing, his Greek home surroundings, and his contact with the disciples of Jesus, are sufficient to explain the manner in which this experience comes to be interpreted and acted upon by Paul. By close study and analysis the author attempts to show that Paul's mind is a unique blend of Judaism, Hellenism and Mysticism, with its centre in the risen Christ as revealed to him in his vision. Judaism gave Paul a history, a meaning and an attitude towards God in the light of which he interpreted his mystical experience of oneness with Christ; Greece and the Mystery Religions gave him that universalism which breaks through national barriers and seeks to win all peoples for a "Mystery" which was not unlike other Mysteries practised at that time; the Apostles gave him the human Jesus who was to save Paul's Christ from being a mere abstract formula. But above all, our author contends, it was the Mystic in Paul that kept all these influences subsidiary to his central flame of feeling of Christ as living in him, and of speaking and working through him. In this Paul is the pioneer spokesman of religious Mysti-

cism to the West.

The book is full of interest throughout, especially the last two chapters which deal in the most lucid manner with Paul and the Mystery Religions, and the mystical Christianity of Paul. To an Indian the description of Paul as having attained a mystical identity with the Spirit, and of this experience as underlying all his thought and activity, comes as the most natural way of understanding the mind of Paul, for in our country such union with the Spirit has always been regarded as the *sine qua non* of any great religious leader. While the theme of the book is therefore easily understood by us, it is of particular interest to see how this mysticism already familiar to us in Hinduism finds expression in a Jew whose religious make-up is somewhat different, and in Christianity, whose spread and development were brought about primarily by Paul. The book represents an important contribution to the study both of Paul and of Mysticism.

BHARATAN KUMARAPPA

The Book of the Gradual Sayings, Vol. V. Translated from the concluding sections of the Pali canonical Fourth Collection entitled *Anguttara-Nikāya*, by F. L. WOODWARD, M. A. (Pali Text Society Translation Series, No. 27)

As general editor of this Series, and writer of an Introduction to this volume, the most seemly review I can offer is just an exposition of the translator's work, in other words, just a boiling-down of my introduction.

With the publication of this volume, English readers have now access to all the most important Collections (*Nikāyas*) of Suttas or religious discourses, short and long, in the Pali Canon, collected gradually between the sixth and third centuries B.C. in India, *but as oral only*. There is only record of their being committed to writing in Ceylon about B. C. 80. The major portion of these fifteen volumes is the work of Mr. Woodward, who has for many years resided in South India, Ceylon and now in Tasmania, his share amounting to six of the fifteen. It is true that anything amounting to an "authorized version," or at least a corporate work on these four Collections is a work for a future generation. As I have said, the *Nikāyas* have as yet found but their Wyclifs, their Tyndales. The translators have worked alone, or at best as a pair. It is unlikely that the Pali Text Society will survive long enough to witness, and respond to, a demand for such collective revision. The English reader has been given some notion of the contents, and now and again—so new is yet Pali scholarship—he will have borne away misleading ideas.

This does not lessen the public's debt to the devoted, disinterested, and careful labour bestowed upon these five volumes by Mr. Woodward, and, in Vols. III and IV, by his friend Mr. E. M. Hare of Colombo. Neither is professionally a scholar, a *Gelehrter* as our neighbours say ; both are men of research—*Forscher*. Shall I add, as I added to my husband's rather rueful remark: "Yes, they call me *Forscher*, never *Gelehrter!*" "Well, thank God for that"? The one, with Voltaire's hero, cultivates his garden, the other, his business office. And both ask nothing from us but that we would accept their annual subscriptions. This is in the "best tradition" of the Pali Text Society, and an honour to the world of research.

As to the contents of this last volume of the treatment of subjects by arithmetical progression, which is the system followed in the Collection (and not there only), these few points may be brought forward.

We are taken up from "ones" to groups of matters in tens and elevens—why should the "progression" have ended there, as if the grouped numbers had something to do with cricket? There was much luck in early culture associated with certain numbers, rather markedly so in India ; but for Eleven there is nothing auspicious to be said. A winding up on Tens had been on the surface

of things, much more fit. We wait for a little careful research here, whereby I think a solution might be reached, if not in this limited space. In it one point should not be overlooked. I incline to believe, that when oral habit and oral revision had got to Elevens, there had begun the more ambitious effort to compile longer "discourses" such as are the First and Second Collections, and interest in the "progression" method was petering out, the plan being largely (not wholly), to incorporate passages in these from the older collections of the *Anguttara*.

In the subjects here taught, readers should note the insistence on three points especially : The aim or goal in religion: *attha*,—that which is needed and sought —is treated side by side with "the ought-to-be"—*dhamma*. Here we are in very early Buddhism. *Dhamma* is not here in its latter externalized code-meaning of "doctrine," it is that inner monition, linked by the religion of India, when Buddhism began, with the indwelling Divine Spirit or *ātmā* equal to our "conscience" : "ay, that Deity within my bosom." *

Next, the insistence on Growth or "making-become," as of the essence of the teaching (cf. pp. 84, 94, 100, 151). And lastly, it is growth not only of this or that idea or quality ; but growth of the very man, the self, persisting as self in worlds-wayfaring, yet becoming gradually transformed into That who he is here only potentially. "I praise not maintaining, let alone falling back ; I praise growth in the good that we should become."

Somehow, in the day of getting a standardized version, in the day of writing down, these original features withstood the manhandling of editor, of scribe. What a fortunate "accident" for us !

C. A. F. RHYS DAVIDS

What Does America Mean? By ALEXANDER MEIKLEJOHN (W. W. Norton and Co., Inc., New York. $ 3.00)

This penetrating analysis by a leading American educationist into the failure of a great nation to achieve its ideals has a significance wider than the boundaries of the United States. The American Commonwealth was a spiritual enterprise, launched with lofty if somewhat confused ideals of liberty, equality, fraternity and justice. Those ideals it has betrayed—in the denial of religious freedom, in the treatment accorded American Indians and Negroes, in the growing lawlessness and the creeping in of unscrupulousness in political and advertising propaganda. To-day its people are suffering from an unhappy sense of guilt and of spiritual incapacity.

> We are uneasy about what we have done. We do not like what we are. We have found ourselves unwittingly drifting into forms of behaviour which offend and terrify us.

In this widespread recognition of the discrepancy between aim and achievement Professor Meiklejohn sees at once the tragedy of America to-day and its hope for the future.

Throughout, the author champions spiritual against material values, the passion for liberty and justice against the self-interest, however enlightened, of the practical man, so-called. Unerringly he recognizes the genuine coin and rejects the counterfeit, but he cannot justify his choice to us with any finality. He is in the position, which many a schoolboy finds embarrassing, of knowing the answer without being able to show how he arrived at it. In his postscript Professor Meiklejohn casts doubt upon the survival of the spirit in man and repudiates the idea of the One Self in all. He does not call himself a Humanist, but his whole position involves the curious anomaly so characteristic of the Humanist ideology, which offers us ethics but denies us the metaphysics which afford their only logical *raison d'être* and without which ethics are as ineffective as shears with a single blade.

* The Tempest.

Is it because, although he lifts up his eyes to the hills of Greece and of Judea, the loftier mountains farther to the East are not within his view? Gandhiji he admits within the ranks of his heroes of the race, but he ignores the spiritual treasures of ancient India and China, whose metaphysics hold the proof of the validity of the very ideals he upholds.

Nevertheless, Professor Meiklejohn has produced an original and a striking study with a message for the men and the nations that have stressed outer rather than inner values. "The outer world, taken by itself, has no meaning." Materialism or "losing sight of the spirit as we plan for the body" he sees as the major fallacy of our civilization.

Liberty, the passion for which Professor Meiklejohn regards as the deepest motive in American life, is not freedom from regulation of externals, but inner liberty, freedom of the spirit. "Liberty is for men." Freedom of Worship, Freedom of Thought, Freedom in the Expression of Belief, Freedom of Assembly, Universal Suffrage and Universal Education, the author calls the six most striking expressions of the American demand for freedom. But he insists that "liberty is not for property." He opposes a "capitalist" economy as he condemns *laissez-faire*, the latter not because it will not work but because "it may meet the external test of happiness, of material success, and may at the same time lead us to such inner madness that the excellence of the spirit will be lost, that men, as human beings, will be destroyed."

> It is not imperative that any individual, or any nation, or even the race itself, should continue to be happy, should even continue to exist. It is imperative that so long as we do live, we do so with taste and intelligence, with fineness and generosity. Many things are worse than unhappiness. But nothing is worse than being contemptible. We must save America from that fate.

Professor Meiklejohn would make education a life-long process of becoming more sensitive and more intelligent; he would endow the press to free it from financial bondage and make it a true educational institution; he advocates a socialistic programme, but these are all means to the end of the true democracy which he envisages, with liberty and justice for all, a generous fellowship of the spirit in which all men, however different in capacities, shall be brothers and friends.

K. A. A.

The World Breath. By L. S. BECKETT (Rider and Co., London. 12*s.* 6*d.*)

Certain obvious limitations notwithstanding, this is a remarkable book. The author sets the latest discoveries and hypotheses of science side by side with certain ancient Indian doctrines and triumphantly writes Q. E. D. below the demonstration. Even the materialistic modern scientist will be carried part of the way with the argument in spite of himself, but he will be irritated by the occasional moralizing and no doubt offended by the position accorded to the ancient Indian Rishis as students of the science of Life. "There can be no doubt that they in their line were adepts as great as scientists are in ours."

As the title indicates, the "Great Breath," the ancient symbol of the ceaseless motion of the universe, is the fundamental concept developed.

The *Bhagavad-Gita* (VIII, 18) furnishes the key-note. Not only do such ancient texts suggest it, but Madame Blavatsky's *Secret Doctrine* presents it as a fundamental proposition, "the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature . . . . 'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.'" (Vol. I, 16–17.)

The working of that Law of Periodicity is traced in *The World Breath* in its majestic sweep throughout the universe, Being and Non-being, ebb and flow, outbreathing and inbreathing.

Everything is shown to follow the same law, from the growth and fall of the leaf to the birth of a star of radiant matter which radiates itself away into space through æons of time till it becomes dead ash and fit to sustain life as we know it upon earth. The rise and fall of civilizations are once more shown to be under periodic law, like all else.

The God described by the author is no personal being, but "the very principle TO BE" and "Being-as-such."

> Behind all that IS, there is THAT-WHICH-IS-NOT-THIS. When THIS ceases *to be* for us, then opens THAT which is *in Itself*, but is not confined within the space-time boundaries, which condition everything of which our limited perceptions can assert IT IS. (p. 276)

The concept of reincarnation presented seems closely analogous to that of Buddhism—the reincarnation of an energy, which reaps in one life the fruits collected in its development in other lives until it attains to enlightenment and freedom from attachment to life.

The author has drunk at many Eastern as well as Western springs. He shows familiarity with the *Laws of Manu* as with the Buddhist Canon, with Lao-Tsu and Chuang-Tsu. In fact, his acceptance is too catholic and undiscriminating. Such a dangerous Hatha-Yoga practice as Pranayama, for example, is spoken of approvingly, and while the author concedes the possibilities of harm in psycho-analysis he obviously is convinced that they are far outweighed by its potentialities for good. Like the psycho-analysts themselves, Mr. Beckett confuses sadly the subconscious and the superconsciousness in man, whose sources and whose phenomena are the poles apart.

The author insists on an identical truth which has inspired all great teachers of the race, but among the latter he includes a few whose title to be listed in that company is certainly debatable. This is compensated in some measure by the devout and obviously sincere homage paid to the Buddha and his achievement of enlightenment. But whether as a reflex from a Christian background or as a sop to Christian sentiment, he still assigns a unique place to Jesus, who, he claims, "clearly attained a freedom from the limitations of human individuality, such as was never known before." He does admit that Jesus attained his stature by his own endeavours, not because his nature differed from ours, and he vigorously repudiates any idea of vicarious atonement. "His role is clearly to make men aware that they can save themselves." It really is an achievement in straight thinking to have come to this conclusion in spite of the somewhat naïve acceptance of the Gospels at face value as historical records and of bland ignoring of the fruits of the so-called Higher Criticism of our modern day.

It seems a pity that these defects should mar a presentation otherwise so admirable. Even in spite of them, the book repays perusal. It lifts the reader in spite of himself out of the petty and the personal.

E. H.

Jawaharlal Nehru. An Autobiography, with Musings on Recent Events in India. Illustrated. (John Lane, London. 15*s.*)

This book, Jawaharlal Nehru tells us, was written in prison, his object being to relieve the tedium of gaol life by some definite task as well as to review past events in India, with which he had been connected, to enable himself to think clearly about them. He wrote in a mood of self-questioning and not deliberately for an audience. But so far as he thought of an audience, it was one of his own countrymen and countrywomen. Yet it is a book which should be read by every Englishman who still cherishes any belief in the virtues of Imperialism. Its author has suffered much at the hands of the British Government. He has been beaten with *lathis*, has been imprisoned for long periods, has seen some of his

most distinguished fellow-countrymen brutally assaulted and insulted, and has had his own desire for constructive work baulked at every turn by official prejudice and the Government machine. Yet he writes without bitterness and if his account of recent Indian history is, as he warns his reader, " wholly one-sided and, inevitably, egotistical," it is certainly not so in its temper. Mr. C. R. Das, he tells us, once accused him of being " cold-blooded," and he certainly does possess a capacity for detachment which is rare in rebels. Even his bravest or rashest acts seem to have been committed with a cool consciousness of their necessity. Nor is there anything of the demagogue in him. " I took to the crowd," he writes, "and the crowd took to me, and yet I never lost myself in it ; always I felt apart from it. From my separate mental perch I looked at it critically." And in his " Epilogue " he wonders if he represents any one at all and confesses to having become a queer mixture of the East and West, out of place everywhere, and at home nowhere. Such a feeling cannot be explained by the mere fact that he spent some years at Harrow and Cambridge. It is rather the result of living between two worlds, one dying, the other struggling to be born. In the break-up of tradition by modern thought his consciousness has lost its roots. Hence perhaps the impression his narrative so often makes that, despite his keen intelligence and generous sentiments, he is bewildered and at the mercy of events. The contrast in this respect with Gandhiji is particularly noticeable. He writes of him most appreciatively. But he is not religious himself and he believes rightly that religion has a lot to answer for. Consequently he cannot understand and is inclined to deplore the stress Gandhiji lays on the religious and spiritual basis of the struggle for independence and some of his comments on his teaching on personal matters, such as birth control, reveal how much intelligence has encroached upon spiritual insight. But as a clear-eyed spectator of outer events he is always interesting and constantly provokes admiration for the cool courage with which he has embraced the cause of Indian freedom and particularly the exploited peasantry. He is as impartial, too, in his criticism of the want of unity, the vague thinking and vacillating purpose of his own people as of the stultifying effects of the British administration. He has to admit that the Indian cause has been betrayed again and again from within. But the process has been educative and this book which is as much a study of the difficult awakening of a people as an autobiography exemplifies that resolute spirit of self-sacrifice through which India will vindicate her freedom from within.

HUGH I' A. FAUSSET

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

"Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul."

"Thyself and mind, like twins upon a line, the star which is thy goal burns overhead."

—The Voice of the Silence.

Modern psychology has not yet succeeded in fully explaining the nature of the human mind and its numerous powers. Ancient psychology and Esoteric Philosophy look upon the mind as "the great Slayer of the Real," but there is the other aspect—" the Soul's mind." True spiritual knowledge cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can reach into the depths of the all-pervading Absoluteness. This is the reason why spiritual instructors have criticised and also exalted the mind.

Buddha was so great a master of His mind that He was able to define and describe, with numerous applications and in a variety of ways its weak and strong aspects, its hindrances and its potentialities. One of his sermons on the subject was printed in THE ARYAN PATH for March 1933. Below we give another:

"Monks, these three persons exist in this world. The one whose mind is like an open sore. The second the lightning-minded. The third the diamond-minded.

"Just as when a festering sore discharges matter all the more when touched even so, Monks, a certain person displays irritation, anger, sulkiness even when a trifling remark is made to him. This one is 'He whose mind is like an open sore.'

"Again, just as a man with good sight sees objects in murky darkness because of a flash of lightning, even so, Monks, a certain person understands the ill of life, its cause and cure when he hears the truth. This one is 'He who is lightning-minded.'

"Again, just as there is nothing whether gem or stone which a diamond cannot cut, even so Monks, a certain person, releasing his heart and freeing his insight by the destruction of *Āsavas*, abides like a well-cut and sparkling diamond. This one is 'He who is diamond-minded'."

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